

RVNNE FROM ROME.

1619. 4. 9. 0 R

A TREATISE SHEW-
ING THE NECESSITIE
of Separating from the Church
of Rome.

Disputed in theſe termes:
EVERY MAN IS BOVND
upon paine of Damnation to reſuſe
the faith of the Church of Rome,

By ANTHONY WOTTON, B. D.

REVEL. 18. 4.

*Come out of her my people, that ye be not partakers
of her ſinnes, and that ye receive not of
her plagues.*

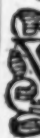
LONDON,

Printed by Thomas Cotes for William Hope
and are to bee ſold at his Shop at the
ſigne of the glove in Corne-Hill. 1636.



T
H
E
N

Ri



1.3
hon
him
bot
for
The
hon

8+



TO
THE RIGHT
HONORABLE
EDWARD LORD DEN-
NY OF WALTHAM,
my especiall good Lord.

Right Honorable,



When the great
God of heaven
procla'med by his
Prophet to Eli,
1. Sam. 2. 30. that he would
honor them that honour
him; hee therein implied,
both an example and a charge
for all men to doe the like.
Therefore is this action of
honouring them that honour

A 2 God

The Epistle

God, one of those whereof the holy Ghost made choise, Psal. 15.4. that he might by them give us notice of those men which shall abide in the Tabernacle of the Lord, and dwell in his holy hill. It is my desire to performe this dutie to God, by this service to your Lorchip: wherein I feele and confesse, that I receive farre more then I can possibly give. For by desiring to honour your Lordship for your zeale in honouring God I encrease mine owne hope, that I am of their number, who have obtained already some part of his grace, and shall hereafter have entrance into his glory. Give me leave (noble Lord) to forget, in this respect, my particular oblige-

Dedicatorie.

obligation to your Honour,
for your continuall bounty
to mee, and good opinion of
me, that I have an unfained
desire to maintaine the truth
of God, profess in this famous
Church of England, against
the subtill and dangerous er-
rors of the Remish Synago-
gue. For I truly & willingly
professe, that the considerati-
on of your Lordships seruent
zeale for the glory of God,
zealous love of his truth,
true detestation of Popery,
have so possesst and ravisht
my heart with a longing af-
ter your Honour, that it will
not suffer any other of your
noble vertues (though many
and great) either to come in-
to comparison with it, or to
have the least place in my

A 3 thoughts

The Epistle

thoughts, while it is in presence. This (in my apprehension) is as much to true honour, as in Demosthenes opinion pronuntiation was to true eloquence. Let them, that will dote upon their worldly greatnes, as the Peacocke is in love with his owne feathers. It is true honor to be honourable in his sight, who only is worthy of honor; and yet graciously vouchsafeth to give and to command that honour bee given to his faithfull servants. This is the foundation of your Lordships honour in my heart, and upon this ground will I daily offer up my poore prayers to God for your good Lordship, your noble and truly vertuous
Lady

Dedicatorie.

*Lady, and hopefull ofspring,
that it would please him to
shower down every day more
& more the comfortable dew
of his grace and blessing upon
every one of you, to the in-
crease of all honour in this
life, and happines in the life
to come, through Iesus Christ
our Lord :*

In whom I shall ever bee
at your Lordships ser-
vice to be commended

ANTHONY WOTTON.

Tower-hill May 3. 1624.

A 4 To

TABLE



TO
THE CHRISTIAN
READER.

THE Councell of
Trent confirmed
by the Pope, is the
chiefe Oracle of
the Church of
Rome : from it shee receives
all doctrines necessary to bee
beleaved unto salvation ; Ro-
mish Catholikes hold it for a
principle, that whatsoever is
delivered therein for doctrine,
is an article of faith, and must
steadfastly bee beleaved upon
paine of damnation : hee that
doth not, is pronounced an He-
reticke, and is made liable to a
(supposed) heauey curse. What
little reason there is that Pa-
pists should yeeld such blinde
obedience to the Canons of

The Epistle

that Councell, may appeare by a plaine (but true) testimonie which was given thereof by a Bishop, a member of that Church and Councell; who was present thereat; This testimony I have thought good to prefixe to this my Treatise, because in it I dispute against the doctrine of faith delivered in the said Councell.

*Quinque
ecclesia, is
a citie in
Hangarie,
called in
the German
Fünfkir-
chen in Tur-
kish Peri-
chen or
Petscheu:*

Andreas Dudithius Bishop of *Quinqueecclesia*, and Embassadour in the Councell of Trent for *Maximilian* the second Emperour: in an Epistle to the said Emperour, (wherein hee delivereth his judgement about granting the Cup to the Laitie, and the marriage of Priests,) writes thus of the Councell of Trent.

What

To the Reader.

VVhat good could bee
done in that Councell
where voyces were taken by num-
ber, not by weight? If argument,
if reason might have prevailed,
if we had had some and those not
many to take part with us, though
wee should have beene but a few:
yet had we overthrowne the great
forces of our adversaries: but
when al stood upon number, wher-
in wee were much inferiour, wee
could not get the better, though
our cause were the better. The
Pope was able to set an hundreth
of his against every one of ours:
& if an hundreth were not suffici-
ent, he could upon a suddaine have
created a thousand to succour the
that are ready to faint & perish.
Therefore we might see every day
hungry & needie Bishops, & those
for the most part bearded jonkers
and wastfully riotous, come in
flocks to Trent, hired to give their
voyces according to the Popes,
humour

are by
monie
of by a
of that
l, who
his te-
nt good
reatise,
against
livered

Bishop
, and
n the
ent for
second
Epistle
perour,
livereth
about
p to the
marriage
tes thus
f. Trent.

What

The Epistle

humour unlearned indeed and foolish, but of good use to him for their audaciousnesse and impudencie. When these fellowes were joyned to the Pops old flatterers, then iniquitie got the upper hand and triumphed: neither could any thing be decreed but according to their liking, who thought it the highest point of religion to defend the power and ryot of the Pope. There was in the Councell a grave and learned man who could not endure this indignity: but the Councell by terror threatning and bayting him as one that was no good Catholike, drew him to yeeld to that which hee did no way like of. In a word, things were brought to that passe by their dishonesty who came thither prepared and made for the nonce, that it seemed to bee a Councell not of Bishops, but of puppets: not of men, but of images, who (as it is reported of Dædalus Statues) were moved not by their

to the Reader.

their owne but by other mens
nerves and muscles. These hire-
ling Bishops most of them were
like cōuntry Bagpipes, which must
have breath blowne into them
before they can sound. The holy
Ghost had nothing to doe with
that Conventicle, all things were
argued by humane policie, which
was wholly employed in maintai-
ning the immoderate, and indēde
most shamelesse Lordship and
Domination of the Popes. From
thence were answers looked and
wayted for, as it were from the
Oracles of Delphos or Dodona:
from thence the holy Ghost, who
(as they brag) is President of
their Conncell, was sent shut up
in the carriers budgets & packes,
who (a thing worthy to be laugt
at) when the waters were up
as it falles out many times, was
faine to stay till they were downe
againē before hee could repaire to
the Councell. By this it came

The Epistle

to passe that the Spirit was not carried upon the waters as in Genesis, but along besids the waters. O monstrous and incredible madnesse ! Nothing that the Bishops, as it were the Bodie of the Church resolved of, could be of any force, unlesse it came first from the Pope as the head of the bodie.

*Epigramma G. B. de Roma
& papa.*

Non ego Romulea miror quod
Pastor in urbe
Sceptra gerat, Pastor conditor
urbis erat,
Quumque lupæ gentis nutritus
lacte sit Autor,
Non ego Romulea miror in ur-
be lupos.
Hæc tantum superat nostrum
admiratio captum,
Quomodo securum præstet o-
vile lupo.

The

To the Reader.

The same translated.

*It is not strange a Shepheard
raignes in Rome,
For he that built it, was a Shep-
heards Groome.*

*Nor is it strange that wolves in
Rome abound,*

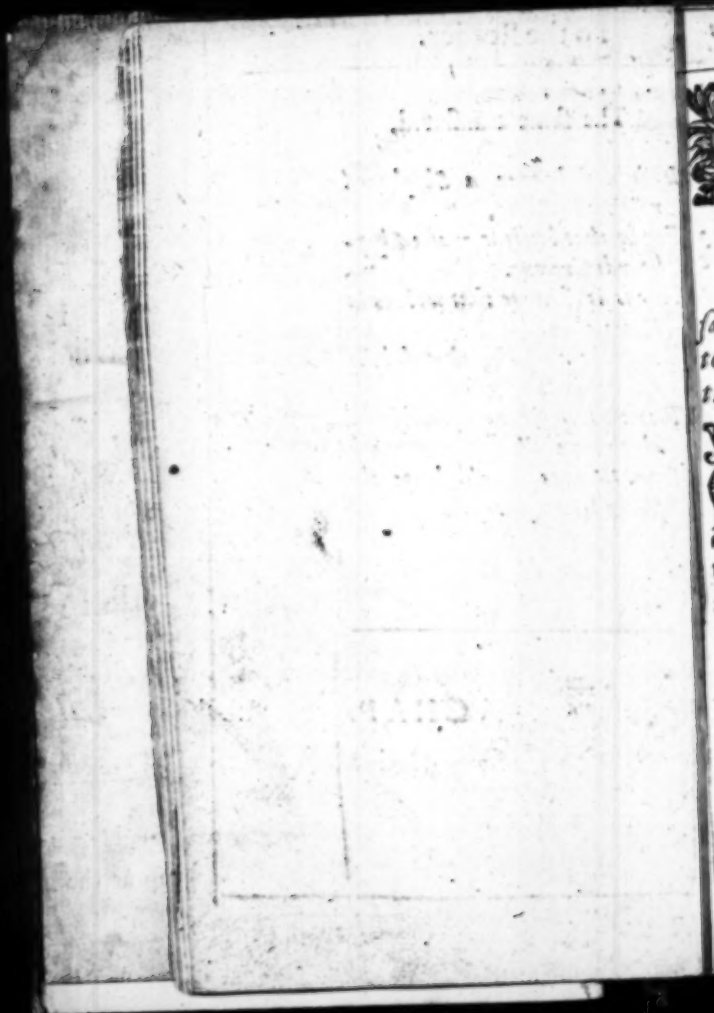
*Hee suckt a Wolfe, that did the
citie found.*

*But this is strange, and farre
above my skill,*

*How Wolves should keepe the
flocke secure from ill.*

CHAP.

The





CHAP. I.

Declaring by way of Preface to the Reader, the matter and manner of this Treatise.



Good and carefull Phisition, doth not onely prepare his position according to Art, but also, if neede be perswade and intreate his patient to take it. This example I have propounded to my selfe in this Treatise. In the former part whereof, I have faithfully, and with the best skill I could use, pro-

provided such a medicine, as in it selfe is not unfit, and (I hope) by the mercifull blessing of God, shall bee made effectuell, to bring that to passe which is intended. My charge in this ministring is, rather a care to prevent what may happen, then a cure to remedy what hath happened. For the Papists, who are already fallen into sicknesse, not onely like melancholike men, refuse all meanes of cure, upon conceite that they neede it not but also like *Ulysses* companions, have their cares stopped with the wax of prejudice, and their eyes sealed with blind obedience, that they can neither
heare

heare
they
bee
think
can
apply
ders
rather
stark
T
my
stian
as he
vere
of m
perc
but
be a
hee
but
thei
reth
tho

icine,
unfit,
mer-
God,
uall,
passe
My
ng is,
event
hen a
hath
bists,
n in-
like
fuse
pon
le it
cō-
res
t of
yes
di-
her
are

heare nor see in what case they are. I must therefore bee content to let the mole thinke, that no creature can see better then she, and apply my waters and powder to their eyes, who are rather weake sighted, then starke blind.

To you then I addresse my speech (beloved Christians) who see the truth, as he that had newly recovered his sight, did judge of men: hee was able to perceiue they were men, but they seemed to him to be as high as trees: so that hee saw what they were, but could not discern their true proportion. So fa-
reth it with a great part of those, who professe the
Reli-

Ios. 7. 7.

Religion of God maintained in the Church of *England*: they have a strong perswasion that poperie is to be detested, but they see not cleerely what it is that maketh it detestable. *Iosuah* and the people of *Israel* perceived that the Lord was offended with them, but could not finde out *Achan* that had provoked his displeasure. Behold, by Gods gracious assistance I have found him out, attached, indited, and brought him to the barre, that all men may see the Babylonish stuffe which he hath conveyed into the campe of the living God, and hidden there in such sort, that he hath notwithstanding

from

standi
taken
Oh
the L
can w
him
glori
conf
rest
wh
doi
trai

for
dis
wi
by
bo
st
af
o
n
I

standing a long time beene
taken for a true *Israelite*.
Oh that it would please
the Lord God, who onely
can work wonders, to give
him an heart and tongue to
glorifie the Lord Iesus by
confessing of his theft, and
restoring him his honour :
whereof under a colour of
doing him service, he hath
traiterously robbed him.

The prooffe of this trea-
son I leave to the insuing
disputation and discourse,
with hope that I shal ther-
by (through Gods blessing)
both inlighten the under-
standing, and inflame the
affection with detestation
of popish errours. It re-
maines, that (as briefly as
I can) I give an account of
the

the course I have taken in debating so weighty a matter. I have herein gone a little out of the common high-way, into the by path of Schoole-learning : into which I either slipped, or thrust my selfe, partly of choise, and partly of necessitie; Of choise, because this kinde of writing in matters of this nature doth best content me ; Of necessitie , because I was affraide , least in so wide a sea I might lose my selfe, and either overshoot my port, or fall short of it.

4

But why should I delight in such thornie and unbeaten waies ? Daily experience shewes how hard a thing

from the

thing it is
of liking
I will fa
studies
There a
discour
ments,
the fin
nor th
worke
the fir
must f
der wh
there i
liver
proov
dertal
not ab
point
then
streig
men
ness

thing it is to give a reason
of liking, and misliking. All
I will say is this. It is in
studies as in apparrell.
There are that think large
discourses like loose gar-
ments, and regard neither
the finenesse of the stuffe,
nor the neatnesse of the
worke-man-ship, but only
the fitnessse for the body it
must serve. These consi-
der what aptnes and force
there is in that which is de-
livered, to manifest and
proove that which is vn-
dertaken. Othersome can-
not abide to be kept to the
point in question, no more
then to bee pinioned in a
streight doublet; these
men seeme to love dainti-
nesse and easinesse more
then

then warmth and lasting:
 so that, which they reade
 or write, please for the pre-
 sent, they care not greatly
 whether it bee little or
 much to purpose. Both na-
 ture and education have
 bred in mee another hu-
 mor, that I had rather read
 or write that which may
 truely informe my under-
 standing, than that which
 may tickle my affection.
 In these things I conceive
 the Heathen said well, that
 Nature is the best guide.
 For hee that setteth him-
 selfe to that, to which hee
 hath no fitnesse by nature:
 doth like him that swim-
 meth against the streame,
 who being not able to hold
 out, is either driven backe

or

fr

ord
 W
 may
 thing
 may
 for fo
 to wh
 inclin
 which
 procu
 this I
 ner o
 that
 thene
 it plea
 first
 bridge
 into
 by th
 ned ge
 Templ
 readin
 more

or drowned.

What meaneth all this?
may some man say. No-
thing else but this, that I
may the easier by excused
for following that course,
to which I finde my selfe
inclined, rather then that,
which of it selfe might
procure better liking. And
this I trust, I shall the soo-
ner obtaine by signifying,
that my breeding streng-
thened my inclination. For
it pleased God, that at my-
first comming to *Cam-*
bridge, I should bee entred
into the Kings-colledge,
by that worthy and lear-
ned gentleman Sir *William*
Temple, who in his *Logicke*
readings, alwaies laboured
more to fitt us, for the true

B

use

use of that Art, then for vaine and idle speculations, and earnest wranglings about trifles of no profit nor certainty. Thus have you the reason of my choyse: may it please you to take knowledge also of the necessity of this course.

6

Custome is said to be another nature; and is commonly called a tyrant: because many times it inforceth a man to that of which in his owne disposition he hath no manner of liking. As I was brought up rather to the profitable use then vaine ostentation of that noble Art of *Logicke*: so (as new vessels doe) keeping a tang of the first liquor, wherewith I was seaso-

f
feare
selfe
loso
ry,
that
men
it, in
unde
it can
gan
comm
high
they
Logick
ly, y
for t
know
learn
lighte
ny thi
that I
Laby
like

seasoned, I applyed my selfe in the reading of Philosophy, History, Oratory, Poetry, to make use of that Instrument of instruments as (*Aristotle*) calleth it, in every peece of work I undertook. By this meanes it came to passe that I began to thinke, (as men commonly doe account highly of that, wherewith they are most in love) that *Logicke* was if not the onely, yet the principall Art, for the obtaining of true knowledge in any kind of learning whatsoever. If I lighted in reading upon any thing that was hard, that I seemed to bee in a Labyrinth, *Logicke* was like *Ariadnes* clew of

Exod. 21.
6.

thrid, to guid me in it and to bring me out of it. Was I desirous in any exercise of learning to take the right course in speaking or writing? *Logicke*, like *Mercurius Statue* poynted mee out the way, and shewed mee all the turnings and windings in it. To conclud, my continuall practise in this Art, hath given it such power over me, that with the Hebrew servant, my eare is fast nayled to the doore post, so that I can neither stirre from it, nor willingly heare any sound without, that may draw mee from thinking on it. This is the first degree of necessity by which I am bound to this kind of writing. The

fr
T
stre
wee
fir
faul
to n
fitie
selfe
judg
inde
ness
must
fesse
such
ding
judg
my
stand
at a
Wh
case,
asto
am i

The other is greater and
streighter. And therein, as
wee are all ready, like our
first parents to excuse our
faults, I have a good minde
to make a vertue of neces-
sitie, by perswading my
selfe, that doe that out of
judgement, which I doe
indeed to helpe my weake-
nesse, in judgeing. For I
must and doe freely con-
fesse, that I have neither
such quicknes in apprehen-
ding, nor such sharpnes in
judging, but that I finde
my selfe many times at a
stand in understanding, and
at a losse in resolving.
What helpe have I in this
case, but to flee to *Logicke*
as to an Oracle? By that I
am instructed to take the

7

frame in sunder, to view every part by it selfe; to trie how every tenant and mortuis is fitted each to other, which principals are too weake, which peeces are too long, which too short, whether they will serve in that building or no: if they will, how they must be ordered. If any man bee able without this labour, at the first sight of a building, to say al is right and well, I would intreate him to beare with my slownesse and backwardnes, vpon promise, that I wil not repine at his quicknes and forwardnes.

8

As for them that thinke I trouble my selfe more then needeth by taking this

this paines, I hope they are not like him in *Seneca* (as I remember *Mendyrides*) who would yawne and stretch, when he saw another man labour, as if hee had beene wearied there-with himselfe. Long experience above 40. yeare, hath made me fearefull & suspicious. I have many times perswaded my selfe of the strength and goodnes of an argument, which upon triall I have found to be weake & naught. Many times I have thought I understood a thing at the first reading very fully, wherin upon the review I perceived I was deceived, in this disputation it had not been possible for me to have dis-

cerned the weakenes & sophistry of the Papists arguments, if I had not brought them to the beame, and weighed them parcell by parcell as I have done. But if I had now forborne to run this course, & written more plausibly to every mans apprehension, yet I must have beene faine to come to it hereafter, whensoever the adversaries shal assay to make good their arguments against my answers. If this course be followed in examining Popish books we shal save them & ourselves a greatdeale of labour: for they will be afraid to come to such a trial as will not suffer the to run the wild goose chase, but will tether them

them, that they shalbe kept within compas as if they were conjured within a circle; By this sifting wee shal sever the flower frō the bran, that a bushell will be brought within a pēck: that in a booke of 20. sheetes, there wil be no more to be answered, then may well be contained in five or sixe.

But this course wil be too hard for ordinary mens understanding: it wil, till they bee acquainted with all, as strange things commonly use to be: perhaps they wil not at the first bee able to conceive fully of every answer: if they wil but take the paines to pause upon it, they may learne more by a few lines often read, than

by a great many once posted over ; besides if they understand not all : yet I dare undertake, they shall by this course understand more, and more certainly in reading three leaves, then by running over thirteene in a loose discourse. Logicke (beloved,) is nothing else but the perfection of reason : it is not a devise of Schollers, but a plant of nature: every man useth it daily in his speaking or writing: the termes are unknowne ; so are the termes of warre, of Navigation, of husbandry, and of the meanest trade and occupation: till they be knowne they are hard, when they are knowne easie.

casie. If I might finde so much favour with you, as to get you to make a triall, I make no doubt but this course would soone have entertainment, and your knowledge thereby grow beyond your expectation.

At the least, let mee crave and obtaine pardon of you for making so bold with you, in a matter (as I take it) so fit and needfull. I hope it shall not fall out with us (reverend fathers and brethren in the ministrie) as it did with *Aristotle* and *Isocrates*. They were both *Platoes* Schollers ; but followed divers professions: the one giving himselfe to Philosophie, the other to Oratorie :

each

each of them was so carried away with the pleasure he took in his own course, that he wholly despised the other. As it becommeth mee, I leave every one to his owne judgement and practise, desiring to be directed and advised by any man, that can and will doe it. At some of you I wonder with delight, other I commend: there is none but I excuse, as I desire to be excused my selfe. Great wits may make a shift without artificial-Logicke: ordinary men shall finde extraordinary helpe by it. The Lord in mercie so direct us all, that wee may seeke and procure by his blessing, the manifesting
and

from

and n
truth,
name.
Church
sting f
Lord.

Of the
to be

TH
by
held t
mon-w
a civill
countr
would
former
part h
joyne
aloofe

and maintaining of his truth, to the glory of his name, the good of his Church, and our everlasting salvation in Iesus our Lord.

CHAP. II.

*Of the state of the question to
to be disputed.*

THe Heathen taught by *Plato*, alwayes held them for bad common-wealths men, who in a civill broile, when their country was in an uproare, would not labour to inform themselves whether part had the right, and joyne with them, but keep aloofe from both; that they

they might strike in with
the conquerour to the
most advantage. And what
kinde of Christians shall
we account those men, that
seeing all on fire ever since
they were borne about
matter of Religion, have
not all their life resolved
what is true, what false
but are still to make their
choise when they are nee-
rer their buriall then their
baptisme? May wee not
justly ranke them with
those lukewarme *Laodice-
ans*, that were neither hot
nor cold, fish nor flesh?
And may not they cer-
tainely looke for the event
which our Lord Iesus
threatneth; that hee will
spue them out of his
mouth?

Revel. 3.
15, 16.

1. Reg. 18.
23.

in wi mouth? It is high time
to the therefore for all men to re-
nd wh solve themselves, whether
ns sha they will follow God or
en, th *Baal*, Christ or Antichrist,
er sine and not to continue halting
about betwixt two opinions.

2
I cannot reasonably con-
ceive whence this want of
resolution should pro-
ceed, in them that are not
desperately carelesse, or
prophanely politicke, but
onely from ignorance, of
the necessity of being se-
parated from the Church
of *Rome*. The clouds of
this ignorance I desire and
purpose to scatter by the
light of truth, that all men,
which will not shut their
eyes against the beames
thereof, may see both the
way

way wherein they are, and the place it leads them too. Now, to the end I may the better understand my selfe, and bee understood by them that seeke for resolution, if they doubt, or confirmation if they bee resolved; I will labour to speake as plaine as the matter will give mee leave to doe, desiring to have that I delivered rather judged of, then wondered at. And because we are accused by the Church of *Rome* sometimes of heresie, sometimes of schisme, I will apply my disputation and discourse to the justifying of our forefathers in separating from the popish religion, and

our

from

our f
that seWh
proce
ly, I
to be
termeEve
paine
fuse th
of *Rom*Th
tence
to be
The
of *Rom*
The
upon
Thes
sever
ing th
fulfall

our selves in continuing that separation.

Wherefore that we may proceed orderly & plaine-ly, I propound the matter to bee disputed in these termes.

Every man is bound upon paine of damnation, to refuse the faith of the Church of Rome.

This proposition or sentence hath two things in it to bee prooved ; The 1. The faith of the Church of *Rome* is to bee refused. The 2. It is to bee refused upon paine of damnation. These two I will handle severally. First, by shewing the necessitie of that refusal ; Secondly, by setting

ting out the penaltie in
that faith bee not refused.
And that nothing may bee
wanting, which may helpe
the simplest to conceive
and judge aright of that
which shall be spoken, (be-
fore I come to debate the
point) I will declare the
meaning of the termes in
which I have delivered it,
as shortly as I can with
plainenesse.

4 By the faith of the
Church of *Rome*, I meane
the Doctrine of the said
Church delivered by it in
certaine Articles, propo-
sitions, or sentences, to
bee beleeved by all men
that desire to be saved as
matters revealed by God

to

to that
faith I
dividu
For a
deede
ny se
which
it we
med
by th
tire b
are al
same
ing a
ved u
grou
is the
and
alike
same
if the
this

to that end. This their
faith I consider, as one in-
dividuell or singular thing.
For although it may in-
deede be divided into ma-
ny severall Articles, of
which it consists, and is as
it were compacted or fra-
med, yet it is conceived
by themselves as one in-
tire body: because they
are all knit together by the
same bond, namely by be-
ing assented to, or belee-
ved upon one and the same
ground or reason, which
is the spirit of that body:
and are all to bee received
alike under paine of the
same *Anathema* or curse,
if they be not received: and
this is especially to be ob-
served,

served, as the maine point in this inquirie.

*Mr. Fisher.
Treatise of
faith, under
the name of
A.D.*

That the faith of the Church of Rome is so to be conceived of, it appeareth manifestly by Maister Fisher the Iesuities treatise of Faith, under the name A.D. wherein the whole fourth chapter is spent to shew that Faith must bee intire. *Faith* (saith hee) *must bee intire, whole and sound in all points: and it is not sufficient to beleeve steadfastly some points, misbeleeving, or not beleeving obstinately other some, or any one.* The reason thereof followes a little after, where he saith, that *Not to beleeve any one point whatsoever, which God by revea-*

ling

*ling is
true, &
he hath
leeve, m
ble; as
jury to
great d
So the
the tit
Spalato
of fait
Church
and th
be den*

*By
that v
memb
Rome
and re
least p
Imag
Cour
great*

ling it, doth testifie to bee true, & which by his Church he hath commanded us to beleeve, must needs be damnable; as beeing a notable injury to Gods verity, and a great disobedience to his wil. To the same purpose writs the titular Archbishop of Spalato, that *All Articles of faith determined by the Church are fundamentall, and that none of them may be denied without heresie.*

By this it comes to passe that whosoever is a true member of the Church of Rome, must as steadfastly and resolutely beleeve the least point of reliques, and Images delivered by the Councell of Trent, as the greatest mysteries of the God.

Spalato con-
sil. redit.
pag. 20.

God-head, the Trinity, the Redemption of the world by the Lord Iesus, & that if hee denie any of the former, he is no lesse an hereticke, then if hee did refuse to beleeeve any of the latter yea, though he beleeeve all they propound to bee beleeeved, save some one, he is for want of beleeeving that one, (if hee know the Church propounds it to be beleeeved) a miscreant, and mis-beleever; the reason of this is, that if the Church may erre in one thing, it may erre in an other, and so can be no sure foundation of faith.

7

But what is it to refuse the faith of the Church of *Rome*? surely nothing else, but

from th

but not
he doct
he Chu
true: bu
false; I
very pa
of all joy
ording
position.
it willin
the Pa
great my
truelly an
n also
them; b
may no
ceive th
it is deli
one enti
ue, rev
bee ack
men th
So ther

but not to acknowledge
the doctrine delivered by
the Church of *Rome* to be
true: but to abhorre it as
false; I speake not of e-
very particular point, but
of all joyntly together, ac-
cording to my former ex-
position. For I doe freely
& willingly confesse, that
the Papists hold many
great mysteries of divinitie
truely and soundly, where-
in also wee agree with
them; but yet I say, wee
may not at any hand re-
ceive their faith for true, as
it is delivered by them for
one entire bodie of divini-
tie, revealed by God, to
bee acknowledged by all
men that will bee saved.
So then to refuse the faith
of

of the Church of *Rome*, is not to beleeve that it is true: or to beleeve that it is false; and this I say is required of every man upon paine of damnation. The exposition of the second point, upon paine of damnation, I referre to the place where it is to be handled, after I have dispatched that which is first to be debated.

CHAP. III.

Of the Authors that have formerly held the proposition handled in this Treatise.

I HERE are not a few that look more after the

man
ter,
who
what
fore
my c
shoul
dice
for,
you
shew
tend
sistan
conce
but a
solved
by m
worth
and na
Am
first i
was th
Iewel,

man, then after the matter, and enquire rather who is the writer, then what is written. Therefore least the meannesse of my condition and abilities, should bring some prejudice to the truth I search for, give me leave I pray you in the first place to shew, that the point I intend by Gods gracious assistance to prove, is no new conceit or devise of mine, but a matter advisedly resolved of, and set downe by more then one of the worthies of our Church and nation.

Amongst whom, the first in time and authority was that rare and precious Jewel, Bishop of *Salisbury*.

C

They

B. Jewel
des. apol.
pavo F. cap.
22. divis. 1.

They have no cause (saith he of the Papists) to complaine of our departing, and to call us againe to bee fellowes and friends with them: If wee should content our selves to turne to the Pope, and to his errours, it should bee a very dangerous matter both to kindle Gods wrath against us, and to clogge and condemne our soules for ever.

cap. 10. di.
vis. 2.

And in another place he speakes thus to the same purpose. As for us, wee have not fallen from the Bishop of Rome upon my matter of worldly respect: but so the case stood, that unlesse we left him, wee could not come to Christ.

D. Reynolds

Dr. Reynolds, another shining light of the Vniversitie

from

sitie
the fa
mann
upon
handl
Nove
If
life, s
sake.

Of
Dr.
his le
respe
ment.
ved
Christ
Eng.
the Ch
forsak
to be
after
can be
in the

fitie of *Oxford*, shewes us the same truth in another manner; viz. in his verses upon the third conclusion, handled in the Schooles Novemb. 3. 1579.

If that yee seeke eternall life, see that you Rome forsake.

Of the same minde was Dr. *Whitaker*, a man for his learning, whether wee respect reading or judgement, knowne and approved of the Churches of Christ, especially this of Eng. *We say*, (saith he) *that the Church of Rome must be forsaken of al men that desire to be saved.* And a little after he addes, *that There can be no salvation hoped for in the Church of Rome.*

*D. Whitaker
de Eccles.
quest. 6. c. 1.*

*M. Perkins
Reformed
Cath. in
the prolog.
sect. Thus
then.*

Lastly, Mr. Perkins, in knowledge and zeale a worthy Scholler of so excellent a Master, treading in his footsteps concludes: that *All those that will be saved, must depart and separate themselves from the faith and religion of the present Church of Rome.*

We have scene the judgement of these learned and reverend Divines, and therein the consent of both the Vniversities *Cambridge & Oxford*; for their books, especially the three last, were allowed for printing by the principall Doctors of the severall Vniversities then resident in them; neither is it to bee taken for the judgement of the Vniversi.

from

versitie
of the
appear
contin
time t
tings c
ned m
after a
propo
rend
the Ch
justifie
that str
divers
med o
Schoo
ratified
Whita
lecture
last of
Mr. P
rie onc
in prin

verities onely : But also
of the whole Church : as
appeareth evidently by the
continuance of it from
time to time, in the wri-
tings of these famous lear-
ned men successively one
after another. It was first
propounded by that reve-
rend Father in defence of
the Church of *England*, to
justifie our departure from
that strumpet of *Babylon*;
divers yeares after proclai-
med openly in the publike
Schooles by *Dr. Reynolds*;
ratified afterwards by *Dr.*
Whitaker in his publike
lectures of Divinitie; and
last of all confirmed by
Mr. Perkins : and by eve-
rie one of these published
in print, with the approba-

tion of our Church and State.

And this (to say the truth) hath alwaies beene the judgement and practise of the Churches of God in all Protestant Countries, ever since the last birth and infancy of reformation in this age, for the space of more then an hundred yeares; for what else hath beene aymed at in so many writings and disputations of Protestants, but the justifying of our departure from the Synagogue of Rome. Not of a bodily departure (saith Mr. Perkins) in respect of cohabitation and presence, but of a spirituall separation in respect of faith and religion. It cannot then reasona-

*Reform. Ca-
thol. in Pro-
log.*

fro
reaf
doub
Chu
sepa
of R
grea
abso
ally
ever
the
to h
sho
his
Ch
reac
all
end

reasonably be denied or doubted, but that our Church generally, holds separation frō the Church of *Rome* to be a matter of great consequence, yea of absolute necessitie: especially if we remember, that every Parish throughout the whole Land is enjoined to have the Booke of Bishop *Jewel*, with the rest of his workes in their severall Churches, for all men to read, and that they were all new printed to that end.

CHAP. IIII.

*Wherein the necessitie of
separating is proved.*

YOU see from whom I
take the point that I
have undertaken to main-
taine: from the same men
will I fetch the grounds of
my disputation. What is
the reason by which these
worthy, learned, and god-
ly divines did justify the
separation of our Church,
and her continuing separa-
ted from the Romish faith?
Let us heare themselves
speake: *Wee have departed
from that Church (saith the
reverend Father B. Jewel)
whose errors were proved*
and

B. Jewell
Def. apol.
pag. 4 cap.
11. divis. 1.

from
and
wor
had a
Gods
not de
selfe
there
They
ed in
chap
rance
idola
and t
agree
Scrip
Thes
peece
duite
all th
up th
wate
And
nau

and made manifest to the world, which Church also had alreadie departed from Gods word: and yet we have not departed so much from it selfe, as from the errours thereof. What errours? They are generally implied in these words of his: chap. 10. divis. 1. Ignorance, error, superstition, idolatrie, mens inventions, and the same commonly disagreeing with the holy Scriptures. And againe: These men have broken in peeces all the pipes and conduites: they have stopped all the springs, and choaked up the fountaine of living water with dirt and mire. And againe: We have renounced that Church where.

Apol. pa. 5.
cap. 13.
divis. 1.

cap. 15. di
vis. 2. Apol.

part 6 cap.
12. diuis 2.

Bilson Di-
alogie part
3.

2

in we could neither have the word of God sincerely taught, nor the Sacraments rightly administred, nor the name of God duely called upon: and wherein was nothing able to stay any wise man, or one that hath consideration of his owne safetie. To conclude, wee have departed from him (saith that learned B. of the Pope) who hath utterly forsaken the Catholike faith. For (as Dr. Bilson saith most truely) No Article of the Church of Rome, wherein wee dissent from them is Catholike.

D. Reynolds speakes not so plaine, yet gives us sufficiently to understand, that hee therefore concluded the Church of Rome

f
Ro
be
me
Ch
fai
thu
of
wit
hin
life
aca
pra
len
past
ow
ven
wh
pur
mor
A
fixe
thu
oft

Rome was to bee forsaken, because shee was no sound member of the Catholick Church, nor held the right faith. Her unsoundnes he thus sets out. *The Church of Rome is not distempered with a little ague, such as hindreth not the function of life greatly; but is sicke of a canker, or rather of a leprosy, or rather of a pestilence, insomuch that shee is past hope of recovery, unlesse our Saviour Christ the heavenly physitian doe give her wholesome medicines to purge her of pernicious humors.* Conclus. 5.

Reynolds
conclu. 5.

And in his preface to his fixe conclusions he writes thus. *Sith in the fellowship of the Church of Rome it was*

In Preface,
at the 6.
conclusion.

not

not lawfull for us, either to serve God with a holy worship, or to beleewe God with a holy faith, as God hath commanded: fith the Church of Rome being taken with contagious diseases and a fensie, did put her Counsellors to the fire, friends to the sword, brethren to cruell death, and stained the faith of Christ with reproaches, creatures with the Lords honour, Gods service with Idolatry: wee went away from Papists, not willingly as from men, not unwillingly as from hereticke. But D. Whitaker, and M. Perkins are most plaine. We affirme (saith D. Whitaker) that the Church of Rome is to bee shunned of all men, and that

Whitaker
de eccles.
contro. 2.
quest. 6 c. 1.

no

from

no sal
for in
be con
of here

Mr
our de
reason
parati
of Rom
abomi
hand,
call a
gion.

Vp
these
this f

Ex
to be
T

Rom
Th
Chu
fuse

no salvation is to bee hoped for in it; yea wee say it is to be condemned as a deepe pit of heresie and errour.

Mr. Perkins avoucheth our departure for the same reason. The cause of this separation lyeth in the Church of Rome, namely the cup of abomination in the whores hand, which is their hareticall and schismaticall religion.

Perkins in
prolog.
Refor. Ca-
tho.

Vpon this foundation of these learned men, I set this frame of disputation.

3.

Every erronious faith is to be refused.

The faith of the Church of Rome is an erroneous faith.

Therefore the faith of the Church of Rome is to bee refused.

Can.

Iude v. 3.

Deut. 4. 2.

4

Can there bee any question made of the first part or proposition of this reason, when the holy Apostle Saint *Iude* exhorts all men without exception of person, time or matter, *to strive for the faith delivered to the saints?* But how strive wee for that faith which is the revealed truth of God, if we can be content to beleeve errors which are against the truth? Yea, what doe wee else by holding errors for truth, but adde to the divine revelation given by the Lord God himselfe, contrary to his charge? Deut. 4. 2. *You shall put nothing to the word that I command you.*

The second part which
we

from the

wee call
minor,
the do
is the
worfe
errone
fused,
be pro
when
stion
rone
tical
bec
nee
the
ma
wh
lee
ca
p
a
l
r

wee call the assumption or
minor, is that wherein all
the doubt lieth: for what
is the Church of Rome the
worse, for granting that an
erroneous faith is to be re-
fused, unles their faith can
be proved erroneous? And
whereas I say in my que-
stion and disputation er-
roneous, rather then here-
ticall, I doe it of purpose,
because I would shunne all
needlesse wrangling about
the word: for it seemes to
many somewhat doubtfull
what is properly to be cal-
led heresy; For my part I
cannot see that any false
proposition delivered for
an Article of faith, can bee
lesse then heresie: I doubt
not but a man may thinke
some-

Something to be true which is false, and be no heretick: but he that shall obstinately hold such a point for an Article of faith, necessarily to bee beleaved by all men upon paine of damnation, cannot for ought I see, be freed from heresie. As for the errours of the Papists, Dr. *Reynolds*, Dr. *Whitakers*, and Mr. *Perkins*, (as wee have seene,) make no doubt to call them heresies.

5

Now that wee may the better understand whether the faith of the Church of *Rome* bee erroneous or no; wee must enquire how the truth and falsenesse of faith is to be discerned: which we cannot doe either bet-

ter

from t

ter or
confid
cle of
enjoy
agree
stimo
point
divine
thing
Artic
and b
squa
who
in an
that
and
crip
hoo
war
of
fals
rin
Go

ter or otherwise, then by considering how the Article of faith, or proposition enjoined to bee beleaved, agreeth with the divine testimonie concerning that point or Article. For the divine testimonie is the thing or rule, to which the Article must bee applied, and by which it must bee squared; so that if it agree wholly with it, it is true: if in any part it differ from that testimony, it is false and erroneous. This description of error & falsehood in matters of faith, is warranted by the Counsel of Trent, where they make falsehood consist in differing from the word of God: and *that which differs*

*Seff. 14. cap.
8. Decret de
necessitate
satisfactio-
nis,
Decret. de
sacramen-
tentia c 6.*

fers from the institution of Christ, is called an humane tradition, and therefore is erroneous.

6

According to this declaration of a false & erroneous faith, I proceede now to shew that the faith of the Church of *Rome* is false and erroneous.

That faith which hath a false & erroneous foundation, is false & erroneous.

Wherein first I take it for grāted, that faith must have an extrinsecall foundation out of the things themselves which are to be beleeeved. This outward & extrinsecall foundation is the credit and authority of him, that delivereth those things for true, and requires assent

or

or ageement to them.

Secondly, I hold it for certaine, and agreed upon by all, that faith is true or false, according to the foundation whereon it stands: as the divine testimonie begets a divine faith, an humane testimonie breeds an humane, which may thus appeare. What makes the faith of the ancient heathen, and the now heathenish Turks, and all sorts of Infidels, who beleeve that there is but one God, to bee humane false and erroneous; and the faith of Christians concerning the same point, to be divine and true: but the diverse foundations of these faiths, the former depending

pending upon the conie-
ctures and testimonies of
men: the other arising out
of the witnes of God him-
selfe? To come neerer
home; why doe the Pa-
pists denie that wee are of
their faith, although they
confesse we hold the very
same Articles of the Creed
that they professe, and a-
gree with them in most
points of religion: but for
that we have not the same
foundation of our faith,
which they have of theirs?
It is then the goodnesse or
badnesse of the foundation
that makes the faith good
or bad: so that where the
foundation is false, the
faith whatsoever it be can-
not be true.

The

The proposition thus
proved, I will adde the
assumption to it: The
foundation of the faith of
the Church of Rome is
false and erroneous: For the
foundation of their faith, is
the authority of the Pastors
of their Church, as it is ma-
nifest by the Councell of
Trent: *It is the office of the
Church, saith the Councel
to give sentence of the true
meaning and sense of the
Scriptures.* Now by the
Church, they meane the
Pastours of the Church, as
their continuall practise
declareth, no man being
suffered to give a voyce in
any Councell, but their
Bishops, whom onely they
hold to be the Pastours of
the

7

*Sess. 4. De-
cret. de edit
scriptur. sess
praterca.*

the Church. By true sense and meaning they understand the doctrine of faith, which is nothing else but the Word of God, truly understood. By the Scriptures, they meane every particular place of Scripture; for, if they should meane some places onely, there could be no certainty in this their decree, unlesse they had determined, what particular places they are, whereof the Church may give sentence.

8

These things thus declared, I dispute thus:

They that have the office to determine which is the true faith, their authority is the foundation of Faith.

But

But the Church hath the office to determine which is the true faith : as it appears by the words of the councill ere-while recited.

Therefore the authority of the Church is the foundation of their faith.

That the Church of Rome claimes this authority, it may further appear by those titles which it usurpeth in the said Councell, that, *The Bishop of Rome is Gods Vicar on earth. The Church of Rome is the mother and mistress of all Churches.* Yea, every man may plainly see, that *Bellarmino* teacheth the same things of the Church of Rome. *The Church is the judge*

Sess. 6. de
reformat. c.
1. & Sess.
14 de po-
nitentia c. 7.
Sess. 7. de
Baptism.
can. 3. &

*Seff. 22. de
sacrificio
missæ. cap. 3.
De verbodet
lib. 3. cap. 3.
Seff. Tota
igitur.
Cap. 5. Seff.
Ex his.*

*Cap. 16. Seff.
Respond.
aliud est.*

judge of the true sense of the Scripture, and all controversies. By church, hee understands the Pope with a Counsell: and this, hee saith, is expressly to bee found in the Councell of Trent, *Seff. 4.* which is the place I alledged ere-while. It is committed singularly to Peter and his successors, that they should teach all men what is to bee held concerning the doctrine of faith. For the expounding whereof, hee saith a little after, *Seff. Si etiam;* that, The Lord speakes of a singular office of teaching the whole Church, by appointing and decreeing what is to bee believed of all men. And againe, hee saith, that The

Coun.

Councells and Popes execute the office of a Iudge committed to them by God. What the Office of a Iudge is, hee shewes in the same place a few lines before: To explication after the manner of a Iudge, there is authority required: A Iudge delivereth his sentence, as a thing that necessarily must bee followed. To conclude, he tells us in the same tenth chapter, that, Christians, who are sure the Church cannot erre in expounding the doctrine of faith, are bound to receive that doctrine, and not to doubt whether those things be so or no.

This matter Bellarmine makes plaine to all men, by
D shewing

Self. Septimum argumentum.

Cap. 10.
Sect. Respon-
ded. Chris-
tus.

Sect. Re-
spondeo, Ad
hoc.

shewing the manner of this Office, in this sort: *The Scripture for it selfe needes not the witnesse of men, for it is most true in it selfe, whether it be understood, or not: but for our sake it needs the witnes of the Church, because otherwise wee are not certaine, what bookes are sacred and divine, nor what is the true and proper meaning.* In the same Chapter he gives us to understand, what manner of foundation the testimony of the Church is: *The word of God delivered by the Prophets and Apostles, is the first foundation of our faith, for, therefore we beleeve whatso- ever we beleeve, because God hath revealed it by his Pro-
phets*

phets and Apostles. But wee adde, that besides this first foundation, there is another secondary foundation needfull, to wit, the testimonie of the Church: for, wee know not certainly what God hath revealed but by the testimony of the Church. Therefore our faith cleaveth to Christ, the first truth, revealing those mysteries, as to the first foundation: It cleaveth also to Peter, that is, to the Pope, propounding and expounding these mysteries, as to a secondary foundation. And to make the matter yet more plaine, he speakes thus in the same tenth chap. *Señ. Respondeo, verbum.* We are to know that a Proposition or Article of

Señ. Respondeo, verbum.

faith is concluded in such a Syllogisme as this.

Whatsoever God hath revealed in the Scriptures is true.

But this God hath revealed in the Scriptures.

Therefore this is true.

Of the first of these Propositions no man makes any question.

The second is held for certaine truth amongst all Catholikes, for, it is grounded upon the testimony of the Church, that is the Councell, or the Pope. By which it appeares, how little M. Fisher understands the doctrine whereof he makes profession, or how unadvisedly he delivereth his opinion. For, whereas Bellarmine will have

have a two-fold foundatiō,
primary, and secondary;
Mr. *Fisher* will acknow-
ledge but one, namely: the
authority of God, spea-
king by the mouth of the
Church: *Christian beleefe*
(saith he) ought onely to bee
grounded upon the authority
of God, speaking by the
mouth of the Church.

Treat. of
Faith in
the Preface.
Sect. of
which
point.

10

Wee have seene *Bellar-
mines* opinion of this mat-
ter: which indeede agrees
very well with the words
of the Councell; where it
challengeth the office of
interpreting the Scriptures.
For, in that clayme it pre-
sumes, that the divine truth
is already revealed, and
that it is the first foundati-
on of our faith: to which

D 3 the

the office of the Church is added, which is but a secondary foundation. Now, by these places of the Councell, and *Bellarmino*, it is cleare, that;

The foundation of the Romish faith, is the authority of the Church.

This foundation of faith (say wee) is false and erroneous: That our Saviour Christ and his Prophets and Apostles are the foundation of faith, we beleeve and acknowledge, & in this we & they agree. That secondary foundation which lyeth in the authority and testimony of the Church, we refuse as false & naught, and in this lyeth the true difference betwixt us and them.

them in this point : as besides other. Dr. *Whitaker* hath noted, and reverend B. *Jewel*. And this indeed is the maine reason why wee may not joyne with them.

If they demand of us, Why wee receive not this authority of the church, for a foundation of faith? We answer, Because wee finde no commission in the word of God, wherby any such office is conveyed unto it. Neither deale we herein any otherwise then reason and law direct men to doe in the like case. For, is any man so destitute of reason, or so ignorant of the law, that hee would receive a man for L. Chancellour, L.

De Scrip.
quest. 5. cap.
3.
Apol. part. 2
chap. 3. di.
vi. 2.

II

Treasure, or Lord Chiefe Iustice, that were not able to shew any commission for the having and executing such an office? And shall wee in a businesse of such importance, that concerns our free-hold, not only for our present being of the church, but for our future becomming heires of glory in heaven, give credit to men upon their bare word, without sight of their cōmission? Wherefore doth our Lord and Saviour so often in the Scriptures, pleade his authority from God; warranted by the old Testament: and upbraid the Jewes with lightnesse and folly, for being ready to receive one that

that should come in his owne name? If then the Papists would have us beleeve, that their Church is appointed to be a foundation, let them shew their warrant for it, and we will accept it, and build our faith upon it.

But wee looke that their commission should be very plaine & certaine; because it is of such a matter as no natural reason can conceive to be true. For who would imagine or beleeve that the Apostles who had a little before received full power of order and jurisdiction joyntly and equally with *Peter*, (as *Bellarmino* himselfe confesseth) should suddenly have their

12

De Rom.
Post. lib. 1.
cap. 12.
Scilicet ut ap-
tem.

authority abridged, and
bee made subject to *Peter* :
yea, to his successors too,
as it fell out with *S. Iohn*,
to learne of them which
were bookes of Scripture,
and what was the meaning
of the severall place or
texts; and what was true,
what false in Divinity.

Besides, the matter it
selfe is of such importance
by their doctrine, that
without the constant be-
leeft thereof, and obedi-
ence according thereto,
there is no possibility of
salvation. For, *Whosoever*
(saith *Bellarmino*) will not
be sed by *Peter*, that is, learne
of him, or his successors, as
judges and determiners,
what he is to take for matter

De verb.
Dei, lib. 3.
cap. 5. Sect.
quartum.

of

*of faith, and what is the sense
of the Scripture, is none of
Christs sheepe.*

CHAP. V.

*Of the course that is to be
followed in this disputation.*

I Have shewed that the
foundation of the faith
of the Church of Rome, is
the authority and testimo-
ny of the church, and have
refused that foundation as
unsound and erroneous. It
will now perhaps bee
looked for, that I should
proceede by proving that
it is false and counterfeit.
But I see no necessity or
sufficient reason for this
course, and therefore have
rather

rather chosen to follow that way in this disputation, which the matter it selfe leades me to, and in which it leades me.

2. The question betwixt the Church of *Rome* and us is this: Whether the articles or propositions to which they require our assent, as to certaine truthes, revealed by God, & commanded of him to bee beleaved upon perill of damnation if we doe not assent and beleewe, bee revealed and commanded by God, or no, as *Bellarmino* himselfe putteth it in the assumption of his Syllogisme, set downe by me chap. 3. num. 9. The Church of *Rome* saith they are, and calls

calles for obedience ther-
to accordingly. We deny
that they are revealed and
enjoyed by God, and
therefore refuse to give as-
sent to them. Who seeth
not that the very nature of
this difference betwixt us,
layeth upon them a neces-
sity of proving, that those
points or articles are pro-
pounded by God, to bee
beleaved as matters of
faith revealed by him.

This made the reverend
and learned B. Jewell, in
his Apologie, tell the Do-
ctors of the Romish church
that, *It was their part to
proove clearly and truely,
that the Romish Church is
the true and right instructed
Church of God.* And in his
second

3
B. Jewell
Apol. part:
1. cap. 10.
div. f. 1.

second answer to D. Coale,
let. *D D. E E.* to affirme:
that, *It was unreasonable
for that Dr. to call for the
proofes of our doctrine.* And
therefore as it appears in
that answer, let. *O.* hee
stands upon the negative
(as hee speakes) and put-
teth the Papists to their
proofes, because they
presse us to receive those
points for articles of faith.

4

This course I have hol-
den in those bookes that I
have formerly published
in this kinde of writing,
this I meane to hold
now and hereafter, if it
please God to afford mee
opportunity to goe for-
ward in the defence of his
truth. Yet for their better
satisf-

fr
sati
ma
I w
rea
pro
foe
an a
whi
para
muc
disp
I
disp
mai
proo
the
take
John
said
thou
thou
Hee
know

satisfaction', and clearer manifesting of the truth, I will alwaies give some reason of my denying the propositions I refuse: howsoever, it were enough for an answerer, to deny that which of it selfe is not apparantly true. And thus much of the course of this disputation.

I returne now to the disputation it selfe. The maine ground for the prooffe of the authority of the church in this kind, is taken by Bellarmine, out of

Iohn 21. 15, 16, 17. Iesus said to Simon Peter, Simon thou sonne of Ionas, lovest thou mee more then these? Hee said, yea Lord; thou knowest that I love thee. Hee said

5

*Ioh. 21. 15,
16.
De verbo
dei. lib. 3.
cap. 5. Sect.
quartum
testimoni-
um, & seqq.*

said unto him, Feede my sheepe. &c.

From these words Bellarmine disputeth thus :

Feeding of Christs sheepe, Iohn 21. 15. is a singular office of teaching the whole Church, by determining and judging what is to bee beleev-
ved of all men.

To Peter and his successours the feeding of Christs sheepe is committed. Ioh. 21. 15.

Therefore to Peter and his successors, a singular office of teaching the whole Church, by judging and determining what is to bee beleevved of all men, is committed.

Vpon this conclusion Bellarmine inferreth : that, hee that will not bee thus taught by Peter, is none of Christs

from

Chri

M

are h

this

of s

and d

positi

foure

sed.

1.

21. 1

contai

2.

fiet h

3.

is ,

Churc

4.

church

minin

ved of

All

in the

Christ's sheepe.

Many weighty points are hudled up together in this Syllogisme, worthy of serious consideration and debating. In the Proposition, or first part, these foure things are comprised.

1. In these words, Iohn 21. 15. a singular Office is contained.

2. Feeding there, signifieth teaching.

3. Feeding Christ's sheepe is, teaching the whole Church.

4. Teaching the whole church is, by way of determining what is to bee beleewed of all men.

All these are contained in the Proposition, and every

very one of them so necessarily required to the truth thereof, that if any one of them be untrue, the Proposition of necessity must bee false. How then shall the conclusion bee an article of faith, as the Papists will have it? I will therefore examine every one of them severally, and then goe forward to consider of the Assumption.

CHAP. VI.

Of the two former points of the foure.

THe first of the foure points to be discussed is this:

*In the words rehearsed,
Iohn*

Ioh. 2
is appo

Th
of a
word
that h
dersto
such a
sing
point
well
office
that v
to Pe
the A
fore n
that i
mines
office
Apos
vors
upon
and

Ioh. 21. 15. a singular office is appointed.

That *Bellarmino* speakes of a singular Office, the words themselves shew: that hee must needs be understood of appointing such an office, not of disposing of one already appointed, it is manifest: as well because there was no office yet ordained, but that which was common to *Peter* with the rest of the Apostles; and therefore not singular: as also for that it will not serve *Bellarmino* turne to speake of an office common to all the Apostles, since he endeavors to settle such an office upon *Peter*, as was proper and peculiar to him, and such

*Bellar. de
Rom. Pont.
lib. 1. cap.
14. Sect. de
primis &
cap. 12. Sect.
Et propterea*

such as no other Apostle ever had. This may farther appeare by another place in *Bellarmino*, where hee saith, that *that very thing is really given* Iohn 21. 15. which was promised, Mat. 16. 19. *I will give thee the keyes of the Kingdome of heaven*; as he there saith, *given to the same Simon, to whom before it was promised*: he saith, that the keyes were promised. Mat. 16. 19. and delivered Iohn 21. 15, 16, 17. Thus have wee the first point in *Bellarminos* proposition, now let us try the truth of it.

2

For our parts we utterly reject it as false, because we are out of doubt, it cannot any way bee soundly proved.

from
prove
rather
cause
once
it; al
chose
was
it: fo
and
selfe
proof
on di
Artic
such a
las, b
the v
faith
knew
deny
bring
that p
ther
his bo

proved. And wee are the rather so perswaded, because *Bellarmino* hath not once attempted to prove it; although hee could not chuse but see, that there was necessity of proving it: for it is not so plaine and manifest in it selfe, that it needs no prooffe; and the conclusion drawne out of it is an Article of their faith; yea such an article, as, like *Atlas*, beareth the weight of the whole body of their faith. Besides, *Bellarmino* knew well enough that we deny it to be true. For he brings *Luthers* words to that purpose. *Martin Luther* (saith *Bellarmino*) in his booke *de potestate Papa* affirmes

Bellar. de
Rom. Pont.
l. 1. cap. 15.
Sect. 1 am
vero.

3

affirmes that by the word *Feed*, Iohn 21. there is no new power given, but onely the duty of loving and teaching enjoyned Peter, who was made an Apostle before.

Neither doth the text it selfe, nor any other place of Scripture (for ought they say, or we see) afford us any prooffe thereof. If there bee any thing in the text for their reliefe, it is in that *Peter* is commanded to feede. But this charge doth not so much as imply the appointing of an office: because feeding is many times enjoyned, where there is no singular office ordained, but the executing of an office commanded,

from

ded,
beene
Apost
charge
alread
the flo
Apost
give t
Elders
phesus
selves
to fee
And t
obser
Hart,
say tr
fore v
fuse th
bepr
more
mine,
truly
no ne

ded, which had before
 beene appointed. So the
 Apostle *Peter*, 1. *Peter* 5. 2.
 chargeth them, that were
 already Ministers, to feede
 the flocke of God. And the
 Apostle *Paul*, *Act.* 20. 28.
 give the like charge to the
 Elders or Ministers of *E-*
phesus, Take heede to your
 selves, and to all the flocke,
 to feede the flocke of God.
 And this *Dr. Reynolds* well
 observed, & urged against
Hart, at those words you
 say true. We might there-
 fore with good reason re-
 fuse this proposition, till it
 be proved. But I will deale
 more kindly with *Bellar-*
mine, and shew that *Luther*
 truly affirmed, there was
 no new office erected by
 those

1. *Pet.* 5. 2.

Act. 20. 28.

D. Reynolds
 against
Hart, cap. 3
 divis. 1.

those words, but the execution of one formerly appointed, enjoyned.

Mar 16. 15.

If this feeding bee the teaching, for which all the Apostles had commission, *Marke 16. 15. Goe yee into all the world, and preach the Gospel to every creature: Iohn 20. 23. whose sinnes soeuer ye remit, they are remitted to them: then is it not the erecting of a new office: for this was at our Saviours third appearing to his Disciples, Iohn 20. 13. that at his first, Ioh. 20. 19. 20 (whenas Bellarmine affirmeth) they had power given them both of jurisdiction to governe, and of order to execute their sacrificing Priesthood. And it had*
 beene

Ioh. 10. 19.
 Bellarm de
 Pont. Rom.
 lib. 1 cap. 12
 Sed Dicit
 &c.

beene a thing not be-
seeming our Saviours wise-
dome, to give a new Com-
mission when there was no
need, nor occasion of so
doing. Yea, to say the
truth; it had beene altoge-
ther in vaine, because the
former being as sufficient
and in force, there could
bee no place for this lat-
ter.

But this feeding, *Ioh. 21.*
15. is the teaching for
which they had commis-
sion *Mark. 16. 15. Iohn*
20. 23. For wee finde no o-
ther kinde of feeding but
this one practised by the
Apostles in the new Te-
stament, namely, feeding
by way of revealing. This
appeareth touching the

E Scrip-

*Belarm. de
Concil au-
thorit. lib.
2. cap 12.
Sess. Obser-
vandum. &
and Sess.
Dicuntur.
conc. Trent
Sess. 4. de-
cret. de Ca-
non. scrip-
turam.*

Scriptures, 2. Tim. 4. 15.
The Scriptures were given
by inspiration. 2. Pet. 1. 21.
Holy men of God spake as they
were moved by the holy Ghost
as Bellarmine also confes-
seth: The Scripture is the
word of God immediately re-
vealed. The holy writers
had immediate revelation,
and write the words of God.
As for traditions, which
the church of Rome makes
a second part of the divine
testimony, or word of God
by their owne confession,
they are also by revelati-
on, for so saith the Coun-
cell of Trent: Traditions
were either received by the
Apostles, from the mouth of
our Saviour, or delivered by
themselves, the holy Ghost
inditing

ending them.

Indeed this feeding, *Ioh.*

6

21.15. is nothing else but an exhortation or charge for the performance of that duty, which was enjoined in that Commission *Marke 16. 15.* That it was such an exhortation, the manner of delivering the words sheweth, which is, by repeating the same thing three severall times. For this course is very fit to make an impression of a duty commanded, no way be- seeming the giving of a Commission. Besides, it answereth to *Peters* denying of his Master thrice: as *Cyri*l noteth in *Ioh.* Because hee denied him thrice at his

*Cyri^l supra
Ioh. lib. 12.
cap. 64.*

Aug. Tract.
in Job. I 23.

passion, therefore there is a
threcfold confession of love
required of him. A threc-
fold confession (saith S. Au-
stin) answereth to a threc-
fold negation; that the tongue
may expresse as much love, as
it did feare. Adde hereun-
to, that our Lord calles for
the performance of this
duty, as a prooffe of Peters
love to him, wherein he had
failed more then the rest,
because he had made more
protestation of it then the
rest. For thus lies the rea-
son. If thou love mee as
thou hast professed thou
doest, shew thy love by
the performing of the du-
ty of feeding. By what
prooffe had it beene of Pe-
ter

ters love to our Saviour, to become the visible Monarch of the whole church? Well might the giving of such an office argue our Saviours love to *Peter*, but the taking it upon him, could not testifie any great love of his to our Saviour. For, who would have refused such an offer? The burthē of teaching was laid upon the other Apostles, as well as upon him, the honour of the Supremacy (if this were true) was appropriated to him; yea, the rest of the Apostles, who before were equall to him, were now made inferiour and subject to him.

Lastly, in giving a com-

E 3

mis-

7.

mission, the authority of him that gives it is ordinarily expressed, alwaies implied. *Mat. 28. 18, 19. All power is given to mee in heaven and earth : Goe therefore and teach all nations, Ioh, 20. 21, 22, 23. As my father sent me, so send I you, receive the holy Ghost : whose sinnes, &c.* But here although (as they say) it is the only place that speakes of this commission, there is no authority, either expressed or implied : onely as *Cyrill* saith, *It was a duty of love to feed, as it had beene formerly a prooffe of feare to deny.* What else then can this Feeding bee, but the teaching, which was enjoined all the Apostles at
out

our Saviours first appearing to them? Whereupon I may safely conclude, that the word neither necessarily, nor in any likelihood of reason importeth, the erection of any new office in the Church.

Let us now proceede to debate the second point: yet with this memorandum, that although it bee never so plainly proved, yet *Bellarmines* proposition of a new office appointed, *Iohn 21. 15.* is false, because the first point contained in it, of a singular office here ordained, is neither true nor likely. The thing now to be discussed, is this:

Feeding Christs sheepe,
E 4. *Ioh.*

John 21. 15. *is teaching.*

Jer. 34. 15.

This sentence is plainly delivered by *Bellarmino* in that proposition, as hee that lookes upon it cannot chuse but see, and proved also by two reasons: the former; that, *Reasonable sheepe are fed by teaching*: the latter, that *The Lord saith by Jeremy, I will give you Pastors according to my heart, which shall feede you with knowledge and understanding.* But these proofes might have beene spared; for wee acknowledge, that Feeding is Teaching.

9

But for the fuller discussing of this matter, we must remember, that *Bellarmino* as we saw, c. 4. numb. 9. telleth us: *Teaching is double:*

ble: by revealing, or propounding things revealed.

We say, that the teaching here spoken of, is by revelation, not by propounding matters already revealed, as they would have it. But if they will have us yeelde to it, they must prove it, and not take it for granted, as *Bellarmino* doth. For, without it bee proved, as I signified c.6. num. 6. his proposition cannot be true. It is therefore as easie & reasonable for us to refuse his argument, grounded upon that, which wee deny, as for him to affirme that hee cannot prove.

Yet, that wee may deale more kindly with him, then he doth with us, wee

E 5 will

will give him a reason of our answer: which is, that, None of the Apostles did ever use any other kinde of teaching, then revealing. If they deny this, let them shew, that any Apostle did ever informe the church, that, *This or that booke was Scripture: that, this or that tradition was by divine authority: that, this or that place, had this or that sense.* And that this information of theirs, was not by way of revelation: that is, of immediate inspiration and motion from God: whereby they were freed from all error. If they cannot do this; as I am out of doubt they cannot, it must needs be granted, that they taught
onely

only by revelation, not otherwise.

They will perhaps object, *Acts* 15. 7. but in vaine: For the Apostles doe not there expound any place of Scripture formerly written, or propound matters already revealed by God: but by the immediate inspiration of the holy Ghost, resolve & enioyne what was to bee done in that case. So that their determination was a law then first given by way of revelation from God, not by way of interpreting and propounding what the Lord hath formerly delivered. For it is manifest, that the Lord hath no where taught in the old

Testa

*De Rom.
Pont. lib. 4.
ca. 25. Sect
respondeo ad
primum.*

12

Testament (and the new was not then written) that the Gentiles converted to the faith, were to abstaine from strangled things, & from blood: to the forbidding whereof, the holy Ghost directed them immediately, upon that occasion, for that time. From which after a time he freed them by the like direction and revelation given to the Apostle Saint *Paul*, and by him to the Church, *Rom. 14.* And that this decree of the Apostles was made by revelation and inspiration of the holy Ghost, *Bellarmino* himselfe grants.

Yea, the Apostles in that same place seeme to take a contrary course to that:
which

fre
whi
ded
or p
mer
have
app
the
ter
solu
con
mo
Goo
lay
neck
ther
bea
this
the
by
20
blo
gle
no

which if they had expounded the former Scriptures, or propounded things formerly delivered, they must have followed. For as it appeareth by debating of the point by *Iames* and *Peter*, the old testament absolutely freed the Gentiles converted from the ceremonial law. *Why tempt ye God, (saith Peter, v. 10.) to lay a yoke on the Disciples necks, which neither our fathers nor wee were able to beare?* Yet the Apostles by this decree of theirs binde them to part of that law, by enjoyning them, Verse 20. 29. *To abstaine from blood, and that that is strangled.* Which they might not have done, if they had

Act. 15.

had propounded matters already resolved of, and not followed the immediate revelation and direction of the holy Ghost. To this I may adde, the manner of this charge, given by the Apostles, which is by inspiration from the holy Ghost, whose authority in this case they alledge, *It seemed good to the holy Ghost: not, thus saith Moses, David, or the Lord by this or that Prophet.* Therefore in that Councell, the Apostles did reveale what was to bee done, not propound what formerly had beene revealed. And this is the onely place in all the new Testament, wherein there is any shew of feeding

from
ding
prop
then

of
Bell

H
ligh
to w
is se
eithe

F
Ioh.
wher

T
said
and
on: y
that
truth
mine

ding by expounding and propounding, otherwise then by revelation.

CHAP. VII.

Of the two latter points in Bellarmines Propositions.

HAVING found the two former points to bee light and false: I come now to weigh the third, which is set downe as plainly as either of the former: that,

Feeding Christs sheepe, Ioh. 21. 15. is teaching the whole Church.

There hath been enough said already to discredit and disable the proposition: yet I will goe forward, that it may appeare what truth there is in it. *Bellar- mine labourerh. much to prove,*

*De Rom.
Pont. lib. 1.
cap. 16.*

prove, that by Christs
sheepe in this place, all
Christians are signified, but
what needeth al this adoe?
We never meant to deny it
neither doth our granting,
or his proving of it, any
thing at all helpe them, or
hinder us. For, there is no-
thing meant in this place by
teaching, but revealing, as
I shewed in the former
chap. numb. 10. 11, 12.
But this the church of
Rome claimes not, but
striveth tooth and naile for
such a teaching as consi-
steth in expounding and
propounding things revea-
led: yea I will grant him
both proposition and as-
sumption in the termes
whercin they are delive-
red

from

red.
Chur
sted
spoke
or ha
refuse
obey
that
acco
deme
Th
mine
that
Chur
name
For
say
part
Bish
there
rity
wha
greg

red. Because the whole Church was to bee instructed by the feeding here spoken of, and no man had or hath liberty either to refuse as untrue, or not to obey as needles any thing that should bee delivered according to this commandement, *Feede my sheepe.*

The more doth *Bellar- mine* wrong us, in saying, that *we denie that the whole Church is meant by the name of sheepe in this place.* For whereas our Divines say that *Peter was made a particular not an universall Bishop:* they meane not thereby to deny his authority to teach all Nations whatsoever, and all congregations in all nations, as

oc-

Self. Pri-
vate.

occasion was offered, but only to signify, that hee had no commission given by those, or any other words to bee soveraigne Bishop of the whole Church, as they speake in the words going a little before. As for that of *Iohn* 21. 15. they shew, that those words can argue no such authority, because then *Paul* might not have had the same office among the *Gentiles*, which *Peter* had among the *Jewes*: so that the universality denied in that and other places by our Divines, is an authority of feeding those who were joyned with him in the same commission of feeding, and had equal

from

quall
to rev
God,
Christ
on: v
seth th
rity b
was pr
in sha
lowes
7. wh
teth,
ment
place
Th
four
red,
sheep
ing b
term
leeve
so is
term

quall authority with him to reveale the truth of God, to all the sheepe of Christ without exception: which Calvin expeseth thus, *If the same authority be granted to all which was promised to one, wherein shall hee be above his fellowes in office?* As for num. 7. which Bellarmine quoteth, Calvin doth neither mention nor signifie that place, *Ioh. 21. 15.* therein.

There remaineth the fourth point to be considered, that feeding Christs sheepe, *Iohn 21. 15.* is teaching by way of judging or determining what is to be believed of all men. This also is expressed in plaine termes, and is of as much

im-

Calvin. Institut. lib. 4. c. 6. n. 4.

3

4

importance, as any of the other three. His prooffe is, that *wee cannot better understand it then in that sense.*

I see not, why I may not grant him this without any inconvenience. For indeede the Apostles feeding, either by word of mouth or writing, was by way of sentence, so that no man might denie or doubt of any thing, which they delivered. Neither was there any higher court, to which there might be any appeale from their sentence, but all men were absolutely bound to beleeve and obey whatsoever they taught and commanded. This we grant, and herein we would agree with

from

with
were a

But
himself
teaching
the tea
of, to
tence
minin
what i
of it is
4. num

To
be ap

If
bee n
of de
veale
ning
must
prea
men

Ho

of the
ofe is,
r un-
sense,
y not
at any
r in-
fee.
rd of
as by
o that
e or
which
ither
gher
here
from
men
nd to
at so-
om-
rant,
gree
with

with *Bellarmino*, if this
were all he meaneth.

But hee contenteth not
himselfe with this kinde of
teaching; but will have
the teaching here spoken
of, to bee a *definitive sen-
tence declaring and deter-
mining what is revealed, &
what the sense and meaning
of it is*, as I shewed Chap.
4. num. 7.

To this must his proofes
be applied, which lie thus.

If feeding *Iohn 21. 15.*
bee not teaching, by way
of determining, what is re-
vealed, and what the mea-
ning of it is: Then wee
must understand it of
preaching or writing com-
mentaries.

How shall the conse-
quence

quence of this proposition be made good; since this feeding may (at the least as reasonably) be understood of revealing the sacred mysteries: yea this interpretation is more reasonable; because the words were spoken to him, whose office it was to reveale those mysteries by vertue of his Apostolicall commission, as I shewed num. 4. yea they are the very same in sense and meaning, with those that are used in the commission, *Goe teach all Nations, Marke 16. 16. and Iohn 20. 23. as was declared c. 4. n. 4.*

But admit a man should say, it is meant of preaching or writing: how doth

Bellar.

from

Bellar.

telling

it, we

ny Po

ten no

As

conve

thoug

most

have

had

spare

write

Well

it of p

not be

mine.

the P

all: r

to any

owne

some

much

Bellarmino refute him? By telling us that if we so take it, we must condemne many Popes that have written nothing at all!

7

As if that were any inconvenience to us; although to say the truth, most of the Popes that have written, might have had as much thanks to spare their labors, as to write as they have done. Well, say wee understand it of preaching. That may not be neither, saith *Bellarmino*. Why so? because the Pope cannot preach to all: no, not divers Popes to any at all: For as their owne Histories confesse, some of them did not so much as understand their
Gram.

Grammar. But what if the Pope cannot? no more could any of the Apostles, nor *Peter* preach to all: yet had they authority to preach to all, as occasion might happen; and were not restrained to this or that congregation, diocese, province, nation, or Country; and in that respect were universall Pastors of the whole Church yea every one of them.

CHAP. VIII.

*Of the Assumption of
Bellarmines syllogisme. c.
3. n. 5.*

Hitherto I have shewed, what little shew of reason there is for that interpretation of *Ioh. 21. 15* where-

fr

when
Bella

princ

will

the fi

tion

syllog

To

that f

comm

As

the af

tainet

point

confic

1. 2

are spo

2. 7

comm

3. 1

sours.

4. 2

commi

whereon the strength of *Bellarmines* conclusion principally dependeth. I will now set my selfe to the sifting of the assumption or second part of his syllogisme, which is.

To Peter and his successors that feeding Iohn 21.15. is committed.

As the proposition, so the assumption also, containeth foure severall points, distinctly to bee considered, that

1. *Those words Iohn 21. are spoken to Peter.*

2. *The office of feeding is committed to Peter.*

3. *Peter hath his successors.*

4. *The office of feeding is committed to Peter and his*

F suc-

successors.

2

*Bel de Rom
Pen. l. c. 14.
Scit. Haste.*

*Institut. lib.
4. cap. 6.
n. 4.*

The first of these four sentences or points is rather supposed then expressed in the assumption; but it is plainly delivered by *Bellarmino*. It is said to *Peter* onely, *Feed my sheepe*. Who denyeth this, if it be rightly understood?

The speech was directed immediately to *Peter* with whom our Lord then talked: but not so to *Peter*, as if the duty, to which hee is exhorted, belonged to none but to him. Therefore *Calvin* truly saith, that as *Peter* received commandment of the Lord *Ioh. 21. 15.* so all other ministers are exhorted to feed the sheepe, *1. Pet. 5. 2.* and by so

so saying he granteth, that those words were spoken to *Peter*, but he telleth the Papists withal, that if they will prove, that they avouch, they must shew that *whosoever* are commanded to feed *Christs* sheepe, to them the power over the whole Church is committed : In which words hee denieth the consequence of the proposition, which hee doth not expresse ; but acknowledgeth the assumption contained in those words, *To Peter only Christ said, feede my sheepe.* By which it is manifest, that *Bellarmino* doth *Calvin* great wrong, in charging him with the denying, that those words *Ioh. 21.* are

Bellar. de Rom. pont. lib. 1. c. 14. Sect. Sed contra.

spoken to *Peter* onely : and spendeth his time and strength in vaine to prove by seven arguments against *Calvin*, that which *Calvin* never denied.

3

But *Bellarmines* meaning is, that the words are so spoken to *Peter*, that the thing signified by them belongeth not to the rest of the Apostles. And in this sense we say it is false, that *those words* were spoken to *Peter* onely. If *Bellarmine* cannot prove them true in this sense (as I am sure hee cannot) his argument is nothing worth. For how shall that prove for *Peter* and his successors, against the rest of the Apostles, which was spoken to them,

fr
the
yet
at,
not
tha
the
of
the
wh
Cic
10h
ing
21.
Pet
Ap
as
The
20.
Lor
Pea
ther
ther
or k

them, as well as to him :
yet it is not to be wondred
at, that *Bellarmino* goeth
not about to prove it in
that sense. For indeede
there is no shew or colour
of prooffe for it, because
the Word of God no
where maketh any distin-
ction betwixt this feeding
Iohn 21. 15. and that teach-
ing, *Mat. 15. 16. Iohn 20.*
21. which was enjoyned
Peter, and the rest of the
Apostles equally & alike,
as *Bellarmino* confesseth.
The keyes were given, Iohn
20. and 21. For when our
Lord said, (Iohn 20. 19.)
Peace be unto you, as my Fa-
ther sent me, so send I you,
then he gave them the power
or key of jurisdiction. For by
those

De Rom.
Pont. lib. 1.
c. 11. Scilicet.
Dices.

those words hee made them as it were Legates and Governors of the Church, in his name. But in the words following, receive ye the holy Ghost: whose sinnes yee remit, &c. hee gave them the power or order: And thus much of the first proposition of the foure.

The second followeth, namely:

4

The office of feeding, Ioh. 21 is committed to Peter. This is affirmed in plaine words; and must be understood of Peter alone, not of him and the other Apostles. For that will not serve Bellarmine's turne; because it proves nothing for the Popes power, or against that wee defend. Besides,

Bel.

fr

Bella
an o
whi
rest
him
Cal
this
thin
then
shou
this
offic
have
ted,
we
dot
to r
eith
Rom
whi
fedl
Ind
he p

Bellarmino strives here for an office proper to *Peter* which is common to the rest of the Apostles with him? This also we deny, as *Calvin* did long since; *In this word feede* (saith he) *nothing* is given to *Peter*, *more then to the other*. *Bellarmino* should have proved that this conveyeth a proper office to the Pope, and not have taken that for granted, which hee knoweth we alwaies deny. But hee doth not so much as offer to make any prooffe of it, either *de verbo Dei*, or *de Roman. pontif.* in both which places hee professedly disputeth the point. Indeede in the latter place, he proveth that the words,

F 4

Feede.

Institut. lib.
4. cap. 6. n. 4.

Lib. 3. cap. 5.

Lib. 1. cap.
14.

Feede my sheepe, were spoken to *Peter* onely. But what is that to prove that *feeding*, *Iohn 21.* is committed to *Peter* onely.

5

Some man perhaps will imagine, that the latter dependeth upon the former, but he will quickly change his minde, if hee doe but looke upon them both together in one proposition.

If those words, feede my sheepe, were spoken to Peter onely, then the feeding is committed to Peter onely; as if it were all one,

To require or exhort Peter to feede, and

To commit the feeding to Peter onely?

Put case a man that hath
many

from
man
a pe
or t
som
hee
ness
clear
wife
upo
he g
over
fello
him
And
ed th
one
B
bee
the
form
Chr
to fe
mit

many servants to go about a peece of worke, reaping, or the like, should say to some one of them whom hee might suspect of idlenesse, *Looke that you reape cleane and faire*: Will any wise man conclude hereupon, that by these words he giveth him an office to over-see and judge of his fellowes worke, or maketh him the onely work-man? And yet it cannot be denyed that he speaketh to him onely.

But it will peradventure be replied in defence of the consequence of the former proposition, that if Christ required *Peter* only to feede, and did not commit that feeding onely to

F 5 him,

him, then there was no end or reason of his speaking to him onely; but it were absurd, yea blasphemous, to say of our Saviour, that there was no end or reason of his speech. It were certainly blasphemous for any man to say of the Lord Iesus, that any action or speech of his was without reason, or not to good purpose. . . Put it were also a bold and blinde presumption, for any man to affirme that there is no reason or end of our Saviours speech at all, because there is none knowne to men. What if I know not the end or reason of it, may I conclude, that therefore there is none? So then if

J
we
can
us, c
unle
fre
ter;
then
ther
to us
Bu
reas
is; w
was
Savi
rect
to P
mean
any
there
Lord
parti
give
profe

we should grant, that there can no reason bee given by us, of our Saviours speech; unlesse thereby such an office be bestowed upon *Peter*; yet it might well be, there was some reason thereof though unknowne to us.

But we can assigne good reason of that speech: that is; we can shew, that there was good reason, why our Saviour Christ should direct his speech in that sort to *Peter* onely, though hee meant not to place him in any office thereby. First therefore we say, that our Lord spake to *Peter* thus particularly, that he might give him occasion to make profession of his love to him,

him, which he had brought into question, by denying his Master with swearing and cursing. And because there was no meanes more effectuall to prove the continuance or renewing of *Peters* love to our Saviour, then the feeding of his sheepe, therefore our Saviour presseth him with this duty above the rest, because there was more neede to have his love shewed, then the others, who had not made their love to him so doubtfull. Let me adde to these two a third, that it was needfull for *Peter* himselfe that the execution of the commission formerly given should bee urged on *Peter*, because it might seeme

fro

seem
fall, h
put
whic
ved b
ging
in th
We
to m
ctior
wor
ded
com
offic
for
pect
wer
with
ther
that
wou
infe
whi
agre

seeme, that by so foule a fall, hee had wholly beene put out of commission : which doubt is fully removed by our Saviours charging him to goe forward in the execution thereof. Wee shall not neede then to make any such construction of the Lord Iesus words, as if hee had intended by them to seale a commission to *Peter* for an office to be newly erected, for feare it should bee suspected that those words were to no purpose, or without reason. Nay rather most unreasonable is that consequence, that would have those things inferre each other, betwixt which there is no kinde of agreement. CHAP.

CHAP. IX.

Of Peters successors.

I

NOW in the next place, the third proposition offereth it selfe to be considered, although it be but implied, not expressed, that

Peter hath his successors; which is manifestly implied; For hee that saith, *The office is committed to Peters successors;* supposeth that, *Peter hath successors.* This sentence is thus to be understood: *Peter onely hath his successors, so as none of the other Apostles have.* For so Bellarmine expoundeth himselfe. *The chiefe ecclesiasticall power*

*De Rom.
Pont. l. 1. c.
9. Sect. Re-
spondeo,
Pontifica.*

WAS

from

was gi
ordinar
alwaies
to the
delega
have
saith,
Rome
perly
of the
Apo
nary,
pastor
succe
Th
fors
Gof
prof
this
with
stle
plic
tha

was given to Peter, as to the ordinary pastour, who was alwaies to have successors: to the other Apostles as to delegates, who were not to have successors. And hee saith, that The Bishop of Rome succeedeth Peter properly as the ordinary pastor of the whole Church, but the Apostles were extraordinary, as it were delegated pastors, and such have no successors.

L. 4. c. 25.
Sect. Re-
spondeo,
magnum.

2

That Peter hath successors in the ministry of the Gospel, wee confesse, and professe: but we adde, that this is common to him with the rest of the Apostles. For the farther explication whereof we say, that to succede the Apostles,

*De Rom.
Pont. l. 4. 15
Sess. Dicun-
tur.*

stles, is either to succcede them properly, as one King succeedeth another, or in similitude or proportion, as *Bellarmino* truly saith. Wee grant that all the Apostles have successors in a proportion; namely, such as preach the Gospel, as they did, though not by revelation; and that also have power of ordination and jurisdiction fit for the good government of the Church. But wee say none of the Apostles have any successors of the second kinde. Therefore *Bellarmino* might have saved his labour in proving that the Apostles have no such successors.

3

Let us see how hee proveth

*De Rom.
Pont. l. 4.
c. 25. Sess.
ita vero.*

from t

veth t
that P
proper
deth i

Som
in th
whole

W
plaine
saith,
Rome
perly
but as

ver t

we v
ter m
cessor

the n
son i
had

us
wor
such

veth that which wee deny,
that *Peter bath successors*
properly. This he propoundeth
in these tearmes.

Some must succeede Peter
in the Bishopricke of the
whole Church.

Which hee doth more
plainely declare, where he
saith, that *the Bishop of*
Rome succeedes Peter pro-
perly, not as an Apostle,
but as an ordinary Pastor o-
ver the whole Church. This
we vtterly deny, that, *Pe-*
ter was to have any such suc-
cessor in the Bishopricke of
the whole Church. Our rea-
son is, that *Peter himselve*
had no such office. But let
us see how *Bellarmino*
would prove, that hee had
such successors.

Bellarmino

De Rom.
Pont. l. 2. c.
12. Sect. Pri
mum ergo.

Lib. 4. c. 25.
Sect. Respon
deo, mag-
num.

De Rom.
Pont. l. 2. c.
12. Sect.
Nos ergo
utramque.

Bellarmines prooffe of this point is set downe; and is thus to be framed.

Either *Peter* hath successors in the Episcopall office over the whole Church, or that office perished at *Peters* death.

But that office perished not at *Peters* death; for that office was ordained for the good of the Church and the Church hath had, and shall alwaies have no lesse neede of it, then it had while *Peter* lived.

Therefore *Peter* hath successors in the Episcopall office, over the whole Church.

Who seeth not, that in this argument *Bellarmines* taketh that for granted, which

from

which
namel
an offic
hee w
all Pr
What
ding t
sophy
stion
that t
which
manif
stion.
hee ha
touch
ter, I
they
so th
quest
fore.
mine
cond
stion.

which hee should prove, namely that *Peter* had such an office while he lived? For hee was not ignorant that all Protestants deny it? What is this else, according to *Aristotles* Philosophy, but to beg the question? He (saith *Aristotle*) that takes that as granted which hee ought to prove, manifestly beggeth the question. As for the proofes hee hath formerly brought touching this office of *Peter*, I have shewed, that they are weake and vaine, so that the point is still as questionable as it was before. Therefore *Bellarmino* is also guilty of a second begging of the question, because his proofes are

Topiconum
1.8. cap. 13.

Prio Ana-
lyt. l. 2. c. 16

5

are by matters, as doubtfull, or more doubtfull then that which he wou'd prove by them. And of this manner of begging the question, speaketh the forenamed *Aristotle*, *Begging of the question is, when the prooſe is frō things leſſe knowne, or equally unknowne.* And this is not (ſaith *Aristotle*) to demonstrate the question.

But what if we grant *Belarmine* that which he cannot prove, that there was ſuch an office? yet may we nevertheleſſe deny his aſſumption, and ſay that;

The Episcopall authority over the whole Church, periſhed at Peters death.

Will he tell us that is was ordai-

from

ordained
the Ch
It will
on that
tuall,
that ou
should
ſucceſſ
courſe
Goſpe
to true
pende
ordin
being
mean
purpo
any,
Ther
cann
ordin
ſuch
on a
had,

ordained for the good of
the Church? What then?
It will not follow thereup-
on that it must bee perpe-
tuall, unlesse he can shew,
that our Lord appointed it
should continue for ever by
succession. For the whole
course of publishing the
Gospel, and bringing men
to true faith in Christ, de-
pendeth wholly upon the
ordinance of God, who
being able to make any
meanes effectuell to his
purpose, is not tyed to use
any, but what please him.
Therefore if *Bellarmino*
cannot shew that it was the
ordinance of God, that
such an Episcopall functi-
on as hee imagineth *Peter*
had, should bee continued
alwaies

6

alwaies in the Church, it is no inconvenience to hold, that it perished with *Peters* death. And of this, first argument enough.

His second Argument is in the said twelfth Chap. *Señ. secundo*, and it is thus to be disposed.

If in the time of the Apostles there was one supreme Governour of the Church, then they ought to be so now, because the forme of the Church may not be changed, seeing it is one and the same at all times.

But in the time of the Apostles there was one supreme Governour and head of the Church.

Therefore there ought to

from

to be

The
cond p
me, i
conclu
it, and
ging o
proof
logism
so true
neare
of the
becau
ty, th
lawai
which
had.
their
spring
ther
the
onth
To f

to be so now.

The assumption, or second part of this Syllogisme, is as doubtfull as the conclusion inferred upon it, and therefore it is a begging of the question, not a prooffe of the former Syllogisme. But were it never so true, hee were never the nearer; for the consequence of the proposition is naught because there is no necessity, that the Church should lawaies have that office, which at any time it hath had. For, this necessity (if there were any such) must spring out of the nature, either of God himselfe, or of the Church, or depend upon the decree of Gods wil. To say there is any necessitie

sity in the nature of God, or of the Church, which may inforce the continuall being of that which once was, were absurd. It remaineth then, that there must bee some act of Gods will, by which it is decreed that whatsoever office hath once beene in the Church, shall bee in it for ever, as I answered numb. 5. Wherefore *Bellarmino* must shew us some ordinance of God, for the continuance of such a government (supposing there was once such an one) or give vs leave to reject it.

7

Hee would make good the consequence of the proposition, & the prooffe of it, against our exception, by

fr
by
-If
and
ther
not
Et
and
T
it m
I
of th
the
Bell
tiall
con
stan
men
sens
quer
is na
of th
Chr
senc

by this argument.

If the Church bee one and the same at all times, then the forme of it may not be changed.

But the Church is one and the same at all times.

Therefore the forme of it may not be changed.

In the antecedent part of the proposition, and in the assumption, by *One*, *Bellarmino* meaneth essentially one: by *forme* in the consequent part, he understandeth, *forme of government*. According to this sense wee say, the consequence of the proposition is naught: for the forme of the government of the Church, is not of the essence of the Church, as

G

Bel-

*De Eccles.
lib. 3. ca. 2.
Sed Nostra
autem.*

Bellarmino here vainely supposeth, and falsly affirmes in his definition of the church. The assumption rightly understood is true. The Church indeed is alwaies one with Christ the head, because of one and the same spirit in him, and every particular member of it. It is also one in faith, because the true faith is one. But *Bellarmino* meaneth that the Church is one and the same, in respect of the government & officers thereof. This we deny, and look for better prooffe of it from him, then his bare affirmation in a matter of faith to be beleevved upon paine of damnation.

There

There followeth a third
prooffe in the same twelfth
chapter, *Scilicet. tertio*, after
this sort.

If the Sheepe-fold en-
dure to the end of the
world, then successours to
Peter in that his chiefe pa-
storall office must endure
to the end of the world.
For the office of the Pa-
stors in the nature of the
thing, must endure as long
as the Sheepe-fold continu-
eth, because it is an ordina-
rie and perpetuall office.

But the Sheepe-fold en-
dureth to the end of the
world.

Therefore, successors to
Peter in that chiefe Pasto-
rall office must endure to
the end of the world.

Bellarmino keepeth his custome to beg the question. For here againe hee taketh it for granted, that *Peter* was Pastor of the whole Church. But say it were so, what getteth hee by it? For, the consequence of his propositiō is naught, neither can the prooffe hee bringeth make it good. The Sheep-fold may endure to the end of the world, and yet that pastorall Office not continue. Because they doe not goe together in their nature; for if they did, then the one must bee of the essence or being of the other, as a reasonable soule and man are: or arise out of the principles of the nature of the other, as speech,

speech doth from the reasonable soule, which no man will say. Neither is there any ordinance of God for the joynt continuance of them together. *Bellarmino* seemeth to tell us, that there is some ordinance of God for the *knitting* of them together. For he saith in proof of his consequence, that, *That Pastoral Office is an ordinary & perpetuall office* : as no office can be in the Church, but by the divine ordination. If he had shewed us withall, where wee may finde that ordinance, hee had said somewhat to purpose: Since neither he hath, nor wee can finde any such in the word of God, hee must

give us leave to take it for no article of faith.

Touching his assumption, I answer; that, *If by Sheepe-fold, he meane a company separated from the world by the profession of Christian Religion, and united together in obedience to the divine revelation: We grant that there is, and shal alwaies be such a Sheepe-fold. But, if hee dreame of any other Sheepfold, he must prove his assumption, ere we can beleeve it.*

9 Yet *Bellarmino* hath not done, but setteth upon us with a fresh charge, in the same twelfth chapter, *sect. quinto*: which is thus in due forme.

Either some must succede

ceed *Peter* in his Pastoral^l office over the whole Church, or the Church must bee without an head at *Peters* death and after.

But the Church must not bee without an head at *Peters* death, and after.

Therefore some must succcede *Peter* in his pastoral office.

Here *Bellarmino* percei-ved, that wee were like enough to deny the proposition, because the disjunction in it is naught, for that Christ the head of the Church, continued to bee the head thereof at *Peters* death, and shall doe so for ever. Therefore he telleth us, it is not sufficient for the

Church to have Christ for head ; but that the Scripture maketh mention of another head of the Church, his reason lyeth thus :

The head, 1 Cor. 12. 12. is not Christ, for that head hath need of the members, which is not true of Christ.

1 Cor. 12.
12. The head, 1 Cor. 12. 12. is the head of the Church.

Therefore there is some head of the Church which is not Christ.

10. We easily yeeld the proposition as true : and therefore *Bellarmino* needed not have troubled himselfe to prove it ; especially since his prooffe is no better. For our Saviour, considered as the Mediatour, the head
of

of the Church, cannot say to the Members, which make the body, I have no neede of you, although, as he is God, hee hath absolutely no neede of any of them.

The assumption, that the head, 1 *Cor.* 12. 12. is the head of the Church, wee refuse, as false. And how doth *Bellarmino* prove it? As hee doth many other points, by saying so. But this wil not serve our turne in a matter of faith? Belike he looketh wee should disprove it. Though it be no orderly course of disputation, yet I say in a word the head in that 21. verse, in which the words quoted by *Bellarmino* are, sig-

nifies the naturall head, to which the principall members in the Church are resembled; which, as principall as they are, cannot bee without the feete, that is, the meanest members: And this interpretation is warranted by *Chrysostome* and *Theophilact*, who by head, understand, those which had received greater gifts. So that indeede the place containeth a comparison, wherein the conjunction of the parts of the mystical body is declared by the like in the naturall body.

11

There are two other arguments in the same chapter, *Seet. Sexto*, and *Seet. Denique*: the one is drawn from

from the succession of the high Priests in the old Testament: the other from the necessity of monarchicall government in the church. But they are so sleight and idle, that I should but waste time, labour, and paper to meddle with them: wherefore I thus end this third point and this Chapter.

CHAP. X.

Of Feeding committed to Peters Successours.

THe fourth and last point to be considered in *Bellarmines* assumption, is this:

Feeding, Iohn 21. is committed to Peters Successours also.

This

I
Chap. 5.
num. 5. &
c. 8. num. 1.
Ioh. 22. 15.

*Bellar. de. 3.
verbo Dei,
lib. 3. cap. 5.
Sect. 2. par-
tum.*

This wee say is untrue; and will make it appeare to be so, by answering the arguments hee bringeth to prove it. The first whereof is in this maner.

Either our Saviour, when he required *Peter* to feede his sheepe, *Iohn 21.* spake also to his successors: or else he provided for his church for twenty five yeares onely, and not to the end of the world.

But when hee required *Peter* to feede his sheepe; *Iohn 21.* hee provided for his Church, not for five and twenty yeares onely, but to the end of the world.

Therefore, *Iohn. 21.* hee spake also to *Peters* successors.

Con-

Concerning the assumption, wee say, that wee are out of doubt; our Saviour by those words provided for his Church to the end of the world. For he thereby required *Peter* to publish the Gospel by revealing it. Now this revealing or preaching of the Gospel by revelation, is and shall bee of great use to the Church, in all ages and times, so long as the world shall endure. And in this sense I grant the assumption: but in *Bellarmines* sense, that our Saviour provided for his Church by instituting such an Office as hee fancieth, which the whole argument presumeth, I deny the assumption

tion and proposition too.

Indeed, the proposition is vtterly false: our Lord provided for the church to the end of the world, though hee spake not at all in that place to *Peters* successors. For in those words he tooke order for the revealing of the Gospel, which revelation of *Peters*, containeth provision for the Church to the end of the world.

3

Bellar. de
Pont. Rom.
l. 2. cap. 12.
Sec. quinto.

There is a second argument of *Bellarmines* to the same purpose:

In which words Christ committed all his sheepe, both for place and time to *Peter*; in those he spake to *Peters* successors also: for *Peter* was not to live al-

waies

waies in the flesh.

But in those words, *John* 21. Christ committed all his sheepe, both for place and time to *Peter*. For, it behoved our Saviour to have no lesse care of us, then of our Predecessors.

Therefore in those wordes *John* 21. Christ spake to *Peters* successors also.

Of the assumption, which speaketh of our Lords committing his sheepe to *Peter*, by those words, there hath beene enough said already in the former chapter, which needeth no repetition.

The proposition I reject as false. For our Saviour might wel by those words commit all his sheepe; for
place

place and time, to *Peters* Feeding, by the doctrine of the Gospel to be revealed, which was to continue, as by Gods blessing it hath done, and shall doe; no lesse to us & our posteritie, then to our predecessors, from time to time, wherby he sheweth his care of us, as well as of them.

4

Now for a conclusion of this fourth point, and a full satisfaction to this whole argument, drawne from those words *Iohn 21. 15*. I will propound a reason or two out of the text it selfe, by which it shall appeare, if not necessarily, yet with as great likelihood as any thing *Bellermine* hath brought in this question,

on, that our Lord spake to *Peter* onely, and not to his successors also.

Of them to whom those words were spoken, our Saviour demanded whether they loved him or no: Of *Peters* successors Christ did not demand whether they loved him or no: for they neither were there in presence, nor at all in being in the world.

Therefore to *Peters* successors those words were not spoken.

He to whom those words were spoken, had given occasion, that our Saviour should repeat this question thrice. For it is not likely that our Lord would have repeated them so often

often, if there had not
beene occasion given: and
wee finde just occasion of
repeating them thrice, in
Peters denying him thrice.

But *Peters* successors had
given no occasion of a
threefold repetition: for,
they neither were at that
time, nor had beene be-
fore in the world.

Therefore to *Peters* suc-
cessors those words were
not spoken.

5

Thus have I at the last
examined this argument
of *Bellarmines*, with all the
proofes of every severall
part thereof, whereby it
hath appeared (I doubt
not) to every judicious and
unpartiall Reader, that
there is no force in it to
prove

d not
n: and
ion of
ice, in
hrice.
rshad
of a
: for,
at that
ne be-
rs suc-
were
he last
ument
all the
everall
reby it
doubt
us and
that
n it to
prove

prove, that the Church or
Pope hath a commission
from our Lord Iesus, to
teach the whole Church
by way of judging and de-
termining, what is to bee
beleaved of all men, and
what is not. It will bee
looked for perhaps, that I
should proceede to the dis-
cussing of some other, that
are brought for the prooffe
of this question. But I
thinke it would be but lost
labour: for *Bellarmino*,
who was as able as any Po-
pish writer, that hath dealt
with this matter, and had
allowance of that hēe writ
(especially in a point that
so nearely touched the
Popes free-hold) if not
from the Consistory im-
me-

*Bellar. de
Rom. Pont.
lib. 1. c. 12.
Sect. V. 1. au-
tem.*

6

mediately, yet with the knowledge thereof, form the office appointed for that purpose in *Rome*, setteth up his rest upon that place in *Iohn* and telleth us confidently ; that, *Then onely Peter received the keyes of the Kingdome, as principall and ordinary go-vernour, when he heard those words, Feede my sheepe: and then also (as he saith) the charge of the rest of the Apostles, his brethren, was committed to him.*

Therefore since wee require a commission for such an office, and that is either here or no where to bee found: to what purpose should we examine other arguments, which can
prove

prove no such matter ?
Now that wee have good
reason to call for the sight
of a commission, by which
such an office should bee e-
rected, no reasonable man
can doubt, if hee consider,
what himselfe would doe,
if any man should chal-
lenge to himselfe the au-
thority of the Lord Chan-
cellor, or Lord Treasurer
of *England* : would hee
take his word without
knowledge of his commis-
sion under the broad seale?
And why then should wee
be so simple, as in a busines
of such importance, to take
the word of a Cardinal, for
the Popes prerogative.

M. *Fisher* the Iesuite, after
some other Papists, allea-
geth

Bellar. de
Rom. Pont.
l. i. c. 12.
Sect. Vt
autem.

geth for the prooffe of this
commiffion, *Mat. 28. 19.*
Goe teach all Nations. But
Bellarmino hath disclaimed
and disproved all commif-
fion in that place : and that
not without reason. For
(hee faith) *Then onely hee*
received the keyes of the
Kingdome, as principall and
ordinarie governour, when
he heard, Feede my sheepe;
In this hee disclaimeth it,
his disproofe is, that *the*
commiffion. Mat. 28. 19. is
all one with that Ioh. 20. 21.
as that which by Bellar-
mino's confession Sect. Di-
ces. containeth power both
of order and jurisdiction :
which is also conveyed to
Apostles, *Mat. 28. 20. Goe*
teach and baptize. And
this

this Master *Fisher* must
needes acknowledge, if he
will have that place bee a
commission for the Popes
authority. As for that *Ioh.*

20. 21. the power there
was not committed sever-
rally to *Peter* alone, but to
all the Apostles, as to Le-
gates, not to ordinary pa-
stors; as *Bellarmino* no-
teth. All other places of
Scripture brought by the
Papists to this purpose, are
of the same kinde, and con-
cerne all the Apostles as
well as *Peter*: wherefore
all this considered, I hold
it altogether needlesse, to
meddle with those other
eight arguments of *Bellar-
mino*, which indeede are
of another kinde; and per-
swaded

*Self. Tran-
scend.*

swade my selfe, that I have said enough of that weake foundation of the Papists faith; the authority of the Church in the person of the Pope for the time being. Whereupon I inferre my former conclusion, that

The faith of the Church of Rome is erroneous and false, even in the very foundation of it; and therefore to be refused and rejected of all men.

CHAP. XI.

Containing a second prooffe, that the faith of the Church of Rome is erroneous and false.

1

SVch as the foundation of the Romish faith is, such

such is the faith it selfe ;
namely, false and errone-
ous, as I will shew by the
argument that followes, in
the severall parts of it.

If some of the Articles
of the faith of the Church
of Rome bee false and er-
roneous , then the faith of
that Church is false and
erroneous.

But some of the Articles
of the faith of the Church
of Rome are false and er-
roneous.

Therefore the faith of
the Church of Rome is
false and erroneous.

Lest any man should ha-
stily except against the
consequence of the propo-
sition, as if I went about to
prove the whole by the
H part,

part, which may not bee ;
I must intreate him to remember, that (as I noted before) in this question, we take the faith of the church of Rome , for one intire thing, because of that one bond, the authority of the church or Pope, by which all the parts of it are so joyned together, that they all make but one body. By reason of which bond hee that refuseth any one part rejecteth the whole. For by that his refusall, hee accuseth their Church of error, and failing in determining matters of faith, and so overthroweth the very foundation of their faith. Besides, the denying of any one such Article, let
it

it bee in it selfe of never so small importance, draweth upon the denyer that *Anathema* or curse, which seizeth on all them which are not of the faith of the Church of Rome. Wherefore I may presume without presumption, that the consequence is good, seeing every Article is equally and alike a matter of faith.

My assumption, I will make good by setting downe out of the Council of *Trent* divers Articles of the Romish faith, which are false and erroneous : and these they are,

1. *The saving verity [or truth] taught by Christ and his Apostles, is contained*

H 2

in

3

in written bookes [or Scriptures] and unwritten traditions. Concil. Trident. Sess. 4. decret. de Canon. Scriptur.

2. *The bookes of Iudith, Tobit, Ester, [chap. 10. 11, 12, 13, 14, 15, 16. Wisdome, Ecclesiasticus, Baruch, Daniel] chap. 3. 13, 14. Macchabees 1, 2. are canonicall scripture. d. decret. de scriptur.*

3. *The whole bookes of Scripture, and every part of them, as they are in the vulgar Latine edition, are to be received for sacred and canonical. de. decret. de scriptur.*

4. *It is the office of the Church to judge of the true sense, [or interpretation]*
of

of the sacred [or holy] Scriptures. d. Sess. 4. de edit. & usu librorum, factorum, Sect. insuper.

5. The Bishop of Rome is Gods Vicar on earth. sess. 6. decret. de reform. cap. 1. and sess. 14. de poenitentia, cap. 7.

6. The Church of Rome is the mother and Mistris of all Churches. Sess. 7. de baptis. can. 3. and sess. 13. de extrem. unct. cap. 3. and sess. 22. de sacrif. missæ cap. 8.

7. Grace [bestowed in baptisme] doth take away whatsoever hath the true and proper nature of sinne. sess. 5. de pec. orig. can 5.

8. Concupiscence in the regenerate is not truely and

properly sinne. d. canon. 5.

9 Man doth freely assent to, and cooperate [or worke together] with Gods exciting and cooperating grace, so that he can also reject [or refuse] the same grace. Sess. 6. de justif. cap. 5. And dissent if he will. can. 4.

10 The onely formall cause of justification, is justice [or righteousness] inherent. d. sess. de justif. cap. 7.

11 By keeping the commandements of the Church, a man doth encrease in the justice which he received by the grace of Christ, and is more justified. cap. 10.

12. The just in some actions doe not sinne venially. cap. 11.

13 By every mortall sinne

a man falleth away from the
grace of justification, which
he had received. cap. 14. 15.
and can. 23.

14 By the Sacrament of
pœnance the grace of justi-
fication, which was lost, is re-
covered. cap. 14.

15 The good workes of a
man that is justified, are his
merits. can. 32.

16 The just truly deserve
everlasting life by workes
wrought in God. cap. 16. and
can. 16.

17 Vnlesse a man faith-
fully and firmly beleeeve the
Catholicke doctrine of the
Councill of Trent touching
justification, he cannot be sa-
ved. cap. 16. Sect. Posthanc.

18 Some that are not pre-
destinate receive the grace

of justification. can. 17.

19 The sacraments of the new Testament are neither more nor fewer then 7, to wit, 1 Baptisme, 2 Confirmation, 3 The Lords Supper, 4 Penance, 5 Extreme Vnction, 6 Ordination, 7 Matrimony: and every one of these is truly and properly a sacrament. sess. 7. de sacram: in genere, can. 1.

20 Baptisme, Confirmation, & Ordination imprint in the soule a character that cannot be blotted out, can. 9.

21 The sacraments of the new Testament, containe the thing they signifie, and bestow it upon them that hinder it not. can. 6. And upon all as much as is required on Gods part. can. 7. And that by the worke wrought. can. 8. 22 After

22 After the consecra-
tion of the bread and wine in
the Lords Supper, our Lord
Jesus Christ true God and
man is contained, truly, re-
ally and substantially under
the shewes of those sensible
things. sess. 13. de sacram.
Euss. charist. cap. 1.

23 The holy Eucharist is
to bee reserved in the Chan-
cell, and carried honorably
to the sicke. cap. 6.

24 The tenth Commande-
ment, Thou shalt not covet,
is rent in sunder and made
two by the Council of Trent.
sess. 14. de poenitentia, cap.
5. and can. 7.

25 The time of Lent is ho-
ly and most acceptable. sess.
14. de poenitentia, cap. 5.

26 No man that knowes

H 5 him

himselfe to be guilty of mortall sinne, how contrite soever hee seeme to himselfe to be, may come to the holy Eucharist, without sacramentall confession going before. d. sess. 13, c. 7. & can. 11. that is, Vntill hee have confessed all and every one of his mortall sinnes, and also those circumstances, which change the kind of the sinne, sess. 14. de sacram. poenitentiae, c. 5, And that to a Priest in secret, can. 6, 7.

27 Power[or authority] was given to the Apostles and their lawfull successors to remit and retaine sinnes for the reconciling of such of the faithfull as fall after Baptisme, sess. 14, de sacrament. poenitentiae, cap. 1

28 It is utterly false and differing from the word of God to say, that the Lord God never remitteth the fault, but withall hee pardoneth the whole punishment, d. sess. 14. de poenit. cap. 8, & can. 12, & sess. 6, de justif. cap. 14, can. 30.

29 Neither the Laity, nor any Clergie man that doth not consecrate, is bound by any Commandement of God, to receive under both kinds. sess. 21, de sacram. sub utraque specie, cap. 1.

30 The Church hath decreed it for law, that all the Layety, and the Clergy, that doe not consecrate should receive under one kinde onely, d. sess. cap, 5.

31 Wee may make satisfaction.

ction to God through Iesus Christ by temporall afflictions layed upon us by God, and borne patiently by us, sess. 14. de sacram. poenitent. cap. 9, & can. 13.

32 The Priesthood was not to bee abolished by the death of Christ, sess. 22, de sacrific. missæ. cap. 1.

33 Our Saviour Christ by these words, This doe in remembrance of me, charged his Apostles and their successors to offer his body and blood under the signes of bread and wine, d. cap. 1.

34 Water is to be mingled with wine in the Chalice that is to be offered, d. sess. cap. 7.

35 The names of Subdeacons, Acolytes, Exorcists
Lectors

Lectors and Doore-keepers,
and the proper office of every
one of these, hath beene ever
since the beginning of the
Church, sess. 23, de sacram.
ordinis, cap. 2, & de refor-
mat. cap. 28.

36 Matrimony consum-
mated is dissolved by the so-
lemne profession of religion
by either party. sess. 24. de
sacram. Matrimon. can. 6.

37 There is a Purgatory,
sess. 25, decret. de purgat.

38 The soules which
raigne with Christ doe offer
up their prayers to God for
men, sess. 25. decret. de in-
vocatione sanctorum.

39 It is good and profita-
ble humbly to call upon the
saints forenamed, & to fly to
their prayers, helpe, and sur-
therance,

therance, for the obtaining of benefits, [or blessings] from God by his sonne Iesus our Lord. d. decret. de invocat.

40 Veneration and honour are due to the reliques of the Saints, Seff. decret. de invocat. venerat. & reliqu. sanctorum.

41 The Images of Saints, and other sacred monuments are not honored without profit, &c. The memories [or monuments] of the Saints are not frequented in vaine for the obtaining of their helpe, d. decret. de venerat.

42 The Images of Christ and the Virgin Mary, and other Saints are to bee kept and retained especially in

Chur

Ch
&
the
ma
ina
by
the
Chr
dec

T
faith
are f

V
the
the f
argue
the C
ronec

Churches, and due honour
& veneration is to be given
them, d. sess. 25. de sacris I-
maginum.

43 The power of granting
indulgences was committed
by Christ to the Church, and
the use of them is helpfull to
Christian people. d. sess. 25.
decret. de indulgent.

CHAP. XII.

That many articles of the
faith of the Church of Rome
are false and erroneous.

VPon the 43. proposi-
tions set downe out of
the Council of Trent in
the former chapter, I thus
argue to prove the faith of
the Church of Rome er-
roneous. The

The aforesaid Articles or propositions are false and erroneous.

The aforesaid Articles or propositions are articles of the faith of the Church of Rome.

Therefore some of the articles, or propositions of the faith of the Church of Rome are false and erroneous.

Touching these propositions, that they are articles of the faith of the Church of Rome, it is evident, because we finde them in the Councill of Trent, propounded to bee beleaved of all Christians. Are these all, will some man say, wherein wee dissent from them, and which wee re-
ject

ject as erroneous? No, there are many other and some of them of no small moment. But I hold these onely needfull to bee debated: because the other so depend upon these, that if these bee false, none of them can be true. For example, It is said article 36. that *there is a purgatory*, if this cannot be proved, then it is false, that *the Saints in Purgatory are holpen by the suffrages of the faithfull, or sacrifice of the Altar*: which yet is delivered as an article of faith in that decree. Again, it is affirmed article 32. that *Christ appointed his Apostles and their successors to offer his body and blood under the signes* of

of bread and wine. If there be no such commandement of our Saviours, then
 1 *There is no Masse.* 2 *The vertue of the bloody sacrifice is not applyed by the sacrifice of the Masse.* 3 *The sacrifice of the Masse is not truly propitiatory.* All which are propounded for Articles of faith by the forenamed Councill, sess. 22. de sacrificio Missæ. I might say the like of many other points, but these may suffice.

2

It remaineth that I prove the proposition, which must be done by handling the points severally: First therefore I thus begin with the first.

The saving truth [or verity] taught by Christ, and
his

his
 (f
 wr
 Sc
 ten
 I
 Art
 stan
 and
 vers
 whe
 cont
 of t
 all,
 other
 reth
 cill
 ing
 that
 that
 word
 postle
 them

his Apostles is contained
(saith the Council) in
written bookes [or in the
Scriptures] or in unwrit-
ten traditions.

Concil.
Triid. Sess. 4
decret. de
Can. Script.

In this proposition or
Article wee must under-
stand, that the Scriptures
and traditions are made di-
vers parts of that record,
wherein the saving truth is
contained: so that neither
of these parts containeth
all, but the one some, the
other some, which appea-
reth plainly by the Coun-
cill it selfe, where descri-
bing Traditions, it saith,
that *They are not written,*
that *They were received by*
word of mouth from the A-
postles and were delivered to
them either by our Saviour,
or

or by his Spirit, and have
beene so conveyed from hand
to hand to the present
Church. And indeede if
this were not the Councils
meaning, they said nothing
at all against us : who make
no question, but that the
Christians, which lived
presently after the Apo-
stles, did truly gather di-
vers points out of the
Scriptures, which have
worthily beene received
and maintained from time
to time. Such for instances,
were these points, that
our Lord Iesus is true God,
that the holy Ghost is true
God, that our Saviour
Christ consisteth of two
distinct natures, that Hee is
but one person, not two.

These

These points the Christians rightly drew out of the Scriptures. For they bee not expressed there in so many words: and these were acknowledged to be Articles of faith by the foure first generall Councils against *Arius*, *Macedonius*, *Eutiches*, and *Nestorius*. Of this kind there are many traditions in the Church, and will daily be more, as it shall please God to blesse the labours of his servants in the reading and understanding of the Scriptures. Of these we dispute not, but onely of such, as are not comprised in the Scriptures.

It would also be observed, that the Council saith
not

Bellar. de
 verbo Dei
 non scripto
 l. 4. c. 3.
 Sect. Secun-
 do disside-
 mus.

4

not barely & simply *truth*,
 but *saving truth*: which,
 in all likelihood, was put
 into the decree, because
 wee grant that some things
 concerning rites and cere-
 monies, were delivered by
 our Lord or his Apostles,
 which are not recorded in
 the Scriptures, as *Bellar-*
mine confesseth.

Lastly, whereas the
 Councill saith, *the saving*
truth, taught by Christ & his
Apostles, we must inquire
 whether they meane uni-
 versally and wholly what-
 soever our Saviour and his
 Apostles taught, not any
 one sentence excepted; or
 onely so much, as was in-
 tended for the perpetuall
 use of the Church: That it
 meaneth

meaneth absolutely all saving truth so taught, it may be probably gathered out of the very words of the Council. For it saith, that *The preaching of Christ and his Apostles is the fountaine of all saving truth*; and by and by addeth, *which truth is contained in written bookes and unwritten traditions*: which is all one, as if the Council should have said in plaine termes, *All saving truth taught by Christ and his Apostles is contained in written bookes and unwritten traditions.*

Thus have wee the meaning of the Council, now that it may appeare what is true in it, what false, I will draw it into severall propo-

propositions, namely these three.

1 *All saving truth taught by Christ and his Apostles, is recorded for future ages.*

2 *Some saving truth is contained in written bookes.*

3 *Some saving truth is comprehended in unwritten traditions.*

The two latter propositions, *viz.* the second and third, are manifestly in that article of the Councill: the first of the three is necessarily implied: for if some things taught by them remaine not to posterity, then all saving truth so taught, is not to be found in the Scripture and tradition, because some of it is not at all recorded. In the second

cond proposition: that, *Some truth taught by Christ and his Apostles is contained in the Scripture*: we wholly agree with them, and say farther in particular: that, *All such truths are contained therein, as the Lord appointed for the salvation of the Elect in all ages*. And this is the meaning of our Divines, when they say; that, *All things necessary to salvation are comprehended in the Scriptures*. Which is manifest by Doctor Reynolds: for, saying; that, *The Lord teacheth the Church all things necessary to salvation*, he expoundeth necessary to salvation, thus, which lead he faithfull to salvation and
I life.

D. Reynolds
preface to
his sixe
conclusions,
at conclusi-
on first.

D. Whitaker
de script q.
6. c. 6.

B. Jew: N:
Apol part. 2
c. 9. divis. 1.

life. And Doctor Whitaker, propounding our opinion of the same matter, in the same manner, interpreteth, *necessary to salvation*, in these words; *by the way of life*: signifying thereby; that, *Those things are necessary to salvation, which teach us the way to everlasting life.*

Reverend Bishop Jewell speakes to the same purpose; that, *The Scriptures doe fully comprehend all things whatsoever bee needfull for our health: and that they bee the very might and strength of God to attaine to salvation.*

6

Whereby it is manifest, that Bellarmine dealt falsely and deceitfully when hee propounded the question.

The

The controversie (saith he) betwixt us & the Hereticks, is, that wee say, The whole doctrine necessary to faith & manners is not contained in the Scriptures expressly; and therefore besides the written word of God there is also an unwritten word of God required; that is to say Divine and Apostolicall traditions. Wherefore I will leave Bellar. with his frauds, and debate the point as it is delivered in the council of Trent.

For the first: that, All saving truth, taught by Christ and his Apostles, is recorded for future ages. Bellarmine bringetⁿ no prooffe: & yet he could not refuse but see, that there is no necessity in the point it
I 2 selfe,

De verbo
Dei non
scripto l 4.
c. 3. Sess.
Controver-
sia.

selfe, why wee should take it for true. For it might well be, that our Saviour and his Apostles taught some things, which tended to the salvation of some particular men, not of all men, and therefore might bee left unrecorded without any losse, or damage, to the Church. Therefore we may justly call for prooffe of a point so uncertaine, that is made by *Bel-larmine* a matter of faith.

The third proposition at numb. 5. is; that, *Some saving truth is comprehended in tradition.* For the better understanding and clearing whereof, wee are first to learne, what unwritten traditions are. Which

th

the Council of Trent teacheth us. *Unwritten traditions, are things ended by our Saviour, by word of mouth, or by the holy Ghost, & kept in the Church by continual succession.* We may content our selves with this description, without seeking any explication out of Bellarmine, or any other, because Bellarmines definition, that, *A tradition is a doctrine, not written by the first author thereof,* is so far from making the meaning of the Council of Trent plaine, that indeed, it doth rather more obscure it. The Council setteth downe no distribution of traditions but this; that, *some of them*

Concil. Trident. Sess. 4. decret. de canon scriptis

Bellarmino de verb. Dei. l. 4. c. 2. Sess. Vocationis.

concerne faith, some manner. But Bellarmine, wearie himselfe and his Reader, with a number of distributions, which, as I said of his description, are of no use, but to darken the question. Tradition being thus understood. I say, that third proposition is false, and the contradictory thereof, true. *No saving truth, taught by Christ or his Apostles is contained in unwritten traditions:* which may thus appeare: If no part of the Scripture refer us to tradition, for some part of Gods word, not contained in the said Scriptures, then have we no reason to seeke for any part thereof in tradition. For the

the Scriptures doe send us
to the Scriptures for the
knowledge of saving truth,
*Ioh. 5. 39. Search the Scrip-
tures, for in them yee thinke
to have eternall life.* And
the Apostle, *Paul, 2 Tim.*
*3. 15. saith: that, The Scrip-
ture is able to make us wise
to salvation.* And would
not the scripture, trow we,
have sent us to tradition
for supply of that which
was wanting in it, if there
had beene any supply to
bee had therein? For, it
was as easie and as orderly
for the Scripture to referre
us to tradition, as to it self:
and as well be seeming the
wisdom and providence
of God, to have sent us to
both parts of his word by
the

2 Tim. 3.
15.

the Scriptures, as to the one of them: yea, it was a great deale more needefull. For no man could doubt, but he was to have recourse to the Scriptures, because they were known to be the word of God. But who could have imagined that the Lord God, teaching us so plentifully in the Scriptures, would leave out some part of the saving truth, and not so much as give us any inkling therof, nor direct us where wee might finde it.

9

But they tell us, the scripture doth put us over for some of the divine truth, to unwritten traditions. Let us see and examine the places that are brought

brought to this purpose by *Bellarmino* : who made choise of the best places, that had beene, or could be alledged in this matter. The first whereof is thus to be concluded.

Those things which our Saviour spake of, *Iohn*, 16. 12. and 21. 25. *Act*. 1, 3. are comprehended in traditiō. For they are not written & it is not credible, that the Apostles which heard the did not deliver them to the church Surely they were neither so envious that they would not, nor so forgetfull that they could not.

But those things which he spake in those places, were saving truthes.

Therefore some saving

15 truthes,

Bellarmino
de verb.
Dei non
scripto. l. 4.
c. 5. Sect. Ac
primū.

Ioh. 16. 12.
and 21. 25.

truthes taught by Christ, or his Apostles, are contained in tradition.

10.

Ere I answer to this argument particularly, I must note in generall, that every proposition of every argument brought in this question must be certainly and evidently true, because the point concluded is an article of faith, which must bee either expressly set downe by the holy Ghost, or collected from the word of God, by manifest and necessary consequence. Therefore if we finde any proposition in any argument, that is not in such sort true, the conclusion cannot bee an Article of faith, because of those premises:
but

but is only at the most probable, as they are.

11.

Particularly I say of this argument, that no Article of faith can bee concluded by it, because the proposition or Major, with the prooffe of it, are at the most but probable, as the examining of the reason will shew.

Either our Saviors speeches there mentioned are contained in tradition, or else they remaine not at all to posterity.

But they remaine to posterity: for the Apostles did not omit the recording of them, since they were neither envious nor forgetfull.

Therefore our Saviours speeches there mentioned
are

12

are contained in tradition.

First, this argument presumeth that whatsoever our Saviour spake, was some way or other committed to posterity. And this was the first proposition in this doctrine of the Councill, and denied by us, numb. 5. and 7. therefore *Bellarmino* doth but play the sophister by begging the question, and proveth nothing. Secondly, I answer, that if I should grāt him that hee beggeth, yet his proposition would bee false. For the disjunction is nought. What if I say, those speeches of our Saviour neither perished, nor remaine in tradition, but are recorded in some part of

of the Apostles writings in the new Testament. For since our Saviour promised *Ioh. 16. 13. to send them his spirit which should leade them into all truth, and Ioh. 14. 26. bring to their remembrance all things, which he had told them, and performed what he promised, Acts 2. 3.* It is more then likely, that they did commend the things to posterity, which he caused them to remember: for why else were they brought to their remembrance? But wee finde no other course, that ever they tooke to deliver the Gospel to posterity, but writing. Why then should those points be kept unwritten? Surely they

they are neither greater mysteries, nor smaller matters, then some that are written.

13

The proposition then is either false or doubtfull, and the assumption little better. For how can *Bel-larmine* tell whether those matters be recorded in any of the Apostles writings or no, unlesse he know what they were, as hee will not for very shame say hee doth.

But if we doubt of it, hee would make us beleeve we accuse the Apostles of envy or negligence. God forbid. We will grant him any thing almost, rather then lay such an imputation upon these g'orious instruments

ments of our salvation. We have a better way to answer then so, namely, that *Bellarmino* commeth short of his reckoning, *either of negligence or envy*. What needeth that? It may well be, that they did not record every one of our Saviours speeches, because they had no commission to leave them on record: and they were to doe according to their commission; being to deliver the word of God, as they were inspired by the holy Ghost, not to set downe every thing they could remember, as men doe that follow their owne naturall discretion.

Neither can *Bellarmino* any way make good the assumption.

assumption of the principall Syllogisme, that those things, which our Lord spake of in those places, were saving truths, except he can certainly tell, what they were.

CHAP. XIII.

Of Bellarmines second and third Arguments to proove unwritten traditions.

*Bellar. de
verbo Dei
non script.
l. b. 4. cap 5
sect. Secun-
dum testi-
monium.*

Bellarmines second argument in the place above named, must be thus ordered.

The ordinances which the Apostle speaketh of, 1 Cor. 11. 2. are not written; for they concerne the manner of praying.

praying and receiving the Sacraments: and these we finde not written any where.

The ordinances which the Apostle there speaketh of, are saving truths; for hee commendeth the Corinthians for keeping them.

Therefore some saving truths are contained in unwritten tradition.

The proposition taketh it for granted, that whatsoever the Apostles taught, is committed to posterity. But this wee deny: as I shewed cap. 12. n. 7. How then shall this argument proove, that the conclusion is an article of faith?

Well, admit it were true: yet is, the proposition uncertaine, as the prooffe

proofe sheweth; for out of doubt, it is not manifest of it selfe. The proofe lieth thus.

Whatsoever was delivered to the Apostles, and is not found written any where, that is kept in unwritten tradition.

The ordinances the Apostle speaketh of, were delivered by him, and are not found written any where.

Therefore the ordinances the Apostle speaketh of, are kept in unwritten tradition.

3

The proposition of this Syllogisme is untrue. For although it be not found, yet it may be written: divers things are contained in the Scriptures, which are

are not knowne to be there contained, but may in time be manifested: as I signified cap. 11. n. 2.

Now concerning the principall assumption n. 1. The ordinances which &c. I answer, that it is neither cleere in it selfe, nor proved by *Bellarmino*. For every precept of the Apostle, the keeping whereof deserveth commendation; is not therefore a saving truth. Obedience to any commandement; or advise of an Apostle touching but a rite or ceremony: yea the smallest matter that can be imagined, though it be no saving truth, deserveth due commendation: and *Bellarmino* hath nothing else
in

in this disputation that may be applyed to the prooffe of that point.

But say we grant *Bellar- mine*, that the precepts signified verse 2. are saving truths. (as wee may doe with great likely hood, understanding thereby the doctrine delivered in the former part of the Epistle to that 11. Chapter.) What will it availe him, seeing the assumption then will convince the proposition of falshood, because the precept is there written? Therefore this second argument is to as small purpose, as the former.

I come to the third argument in the same place.

*Those things which the
Apostle*

*Apostle disposed, 1 Cor. 1.
34. are contained in traditi-
on; for wee finde them not
written any where.*

*But the things hee there
disposed were saving truth.*

*Therefore some saving
truth is contained in traditi-
on.*

Both the faults of the
former proposition are in
this also; first, that he taketh
it for granted, that what-
soever the Apostles taught
is recorded: which we al-
waies deny. Secondly, that
he saith confidently, these
things are not written, and
yet knowes not what they
are: so that he may finde
them, and not know of
it.

Let us passe the proposi-
tion:

5

*Bellar. de
verbo Dei
non scripto.
lib 4. cap. 5.
sist. alteram
questionem.*

tion: yet will *Bellarmino* come short of his conclusion, because the assumption is full of doubt; for how will hee bee able to prove that the things disposed by the Apostle, were saving truth? He confesseth that some of them were matters belonging to rites and ceremonies: but he telleth us, with all that *Catholikes* worthily thinke that he delivered also some greater matters, concerning the ordination of Ministers, the sacrifice of the Altar, and the matter and forme of other Sacraments: and hee addeth, that *The hereticks* cannot disprove them.

That we may the better judge of these worthy thoughts

thoughts of Bellarmines
Catholikes : wee will set
his reason in frame.

*Whatsoever Catholikes
worthily thinke, and the he-
retickes cannot disprove,
that is to be holden for true.*

*But that the Apostles
disposed of those weightie
matters, Catholicks worthily
thinke, and the heretickes
cannot disprove.*

*Therefore that the Apo-
stles disposed of those weigh-
tie matters, it is to be holden
for truth.*

A stout argument, and
well worthy such Catho-
likes : who seeth not the
absurditie of the major ?
Truth is not to bee measu-
red by their affirmation or
conceite, and our unable-
nesse

ness to disprove, but by the adæquation or full agreement of the thing, and our apprehension of it. For a man then onely speaketh the truth of a thing, when he speaketh as the thing is in deede.

But the assumption presumeth we cannot disprove it. That were hard. Why should not our saying, wee thinke hee did not meane those matters, bee as good a disprooffe of it, as their saying wee thinke hee did, is a prooffe? Such answers are good enough for such arguments. But surely me thinketh, wee may bring some likely hood of reason for our opinion. For who would imagine that the
Apostle

Apostle would spend so many lines as hee doth in that chap. about matters of so small importance, as long haire, and bare heads, which were not for the perpetuall practise of the Church, as experience sheweth: and put off matters of so great weight till his comming to them, which might have beene never?

And that they may not say, wee conjecture this without any likelihood; as *Bellarmines* Catholickes worthily doe, let them heare what *Chrysostome* saith upon the place. *Hee meaneth either some other things, or the same that he hath mentioned. For seeing*

K

it

7

Chrysost.
Homel. 28.
ad 1 Cor. 11

it was likely that they would bring other cases, and hee could not redresse all things by letters: Let those things (saith hee) that I have admonished you of be observed; and if any other thing neede redresse, let it bee referred till my comming. He speaketh (as I said) either of the same thing, or some matter not greatly urgent.

Theophilaſt.
ad 1 Cor.
11.

He speaketh (saith Theophilaſt) of some other faults of theirs, which had need of correcting, or of some which he had mentioned. It is likely (saith he) that some men are preparing to defend themselves against that which I have said, but in the meane time let them observe that I have charged them to keepe,

keepe, ad. 1 Cor. 11.

When hee had written of those things that were more necessary, hee reserveth the rest, for his presence with them.

The Interlinear glosse expoundeth it thus: Other things concerning the Sacrament I will order when I come; but you might not be without direction for those things that I have delivered ad 1 Cor. 11.

Other things (saith Lombard) which pertain to order in the same Sacrament, I will order when I come. ad 1 Cor. 11.

Other things which are not of so great danger, I will order in presence. Thomas ad 1 Cor. 11.

CHAP. XIII.

*Of some other Arguments
of Bellarmine to the same
purpose.*

Let us see if Bellarmine's
fourth reason be any
better then the former.

*Bellarmini
supra Sect.
tertium,*

*That which the Apostle
commanded the Thessaloni-
ans to keepe, 2 Thess. 2. 15.
is contained in tradition :
for it was not written, but
delivered by word of mouth.*

*That which the Apostle
commanded the Thessaloni-
ans to keepe, was a saving
faith.*

*Therefore some saving
truth is contained in tradi-
on.*

2

There is no end of Bellar-
mine

mines begging. We must deny as before, that whatsoever the Apostles taught is recorded and come to posterity.

To the proposition I answered in particular, that being understood of that time when the Apostle writ that Epistle, it is true: hee had then delivered some things by word of mouth, and not written them: and those he commandeth them to keepe. But what prooffe can *Bel-larmine* make, that those things were not written afterwards?

The assumption is not easily to be prooved, that those things were saving truth. Why doth not *Bel-*

larmine tell us what they were: Mee thinkes hee dareth not so much as guesse at them: otherwise hee would let us know at the least, what his Catholickes worthily take them to be. Would any man dally thus in a matter of faith, to be beleaved upon paine of damnation?

3

Bellarmino will make amends for the want of weight in his reasons, by the number of them: and hee propoundeth his fift thus to be delivered.

*Bellar. ubi
supra sect.
quartam.*

1 Tim. 6. 20

2 Tim. 2. 1.

2,

That which was committed to Timothy, 1 Tim. 6. 20. and 2 Tim. 2. 1. 2. is contained in tradition.

That which was there committed to Timothy,
is

is a saving truth.

Therefore some saving truth is contained in tradition.

Here he bēgeth againe as before: but wee cannot grant, that whatsoever the Apostles preached, is remaining upon record to posterity.

If that were granted: yet should I thinke the proposition no sufficient warrant for an Article of faith. Therefore *Bellarmino* offereth proofe of it on this manner:

That which Timothy had heard of Saint Paul, 1 Tim. 6. 20. and 2 Tim. 2. 1. 2. and was to deliver to faithfull men able to teach other also, that is contained in tradition.

K 4

But

But that which was committed to Timothy, 1 Tim. 6.20. and 2 Tim. 2.1.2. hee had heard of Saint Paul, and was to deliver to faithfull men able to teach other also.

Therefore that which was committed to Timothy, 1 Tim. 6.20. and 2 Tim. 2.1.2. is contained in tradition.

4

Least we should deny the first part or Proposition of this Syllogisme, because the things so delivered, and given in charge by the Apostle, might bee matters for the present use of the Church, and such as needed not to bee alwayes knowne, *Bellarmino* telleth us, that by those things so heard,

heard, and so to be committed, *the understanding of the sense of the Scriptures, and other doctrines is signified*: so that the whole force of his Argument lieth in this interpretation, which hee never offereth to proove. Therefore unlessse wee will take his bare word for prooffe, wee are as farre to seeke, as wee were before. Now that we have no reason to doe so, I thinke it may appeare by those things, which I will now propound to the consideration of all reasonable men.

First then, I would knowe of *Bellarmino* whether by *understanding of the sense*, hee meane generall rules

for the understanding of it, or the sense of particular places? Secondly I demand whether he delivered to him the sense of every place of Scripture, or of some onely? Whether hee answer this or that; I aske thirdly: what is become of those rules and expositions? How will he prove to us, that they have beene continued from time to time till now? If they have not beene continued, what have wee to doe with them, who dispute onely of such traditions as are in the possession, and use of the present Church?

Fourthly, it is likely, even in *Bellarmines* judgement,

ment, that S. Paul would take upon him to instruct *Timothy* in the sense of any place of Scripture, when as the office of interpreting the scripture is committed by the Councell of Trent to the Church, that is (as *Bellarmino* expoundeth it) to *Peter* and his successors? Did he meane ambitiously to usurpe *Peters* office, or to send him to *Peter* or his successors, to learne of them whether the interpretation hee had given were true or no? Touching the second part of the first Syllogisme, that *Those things which were committed to Timothy, were saving truthes*: *Bellarmino* saith nothing: which argueth that

that hee knew not what to say. What reason have wee then to imagine that they were saving truthes, or that this argument concludeth any thing for the doctrine of the Councell of Trent concerning traditions?

6

There is yet one argument more in the same fifth chap. thus to be concluded

Those things which Iohn had to write, 2 Iohn 11. and 3 Iohn 14. are contained in tradition; for hee saith, he would not write them.

But those things which he had then to write, were saving truthes taught by the Apostles: Therefore some saving truths taught by the Apostles, are contained in tradition.

I

*Bellar. ubi
supra Sect.
ultimum
argumentum*

I am inforced here also to repeate my former answer: that *Bellarmino* still takes it for granted, that whatsoever the Apostles taught is continued to posteritie; which we denie: and no papist can prove.

His assumption or minor is to weake to beare up the weight of an Article of faith, unlesse he be able to tell us certainly what the things were which the Apostle would not write: and to whom he did, or at the least, that he did afterward deliver them to some body, from whom the Church hath received the. Till wee know what they were, how shall we be sure they were part of the saving truth. CHAP.

CHAP. XV.

*Of two other arguments
of Bellarmine.*

I

VEE have done with the fifth chapter: and are now to examine two arguments, set downe chapter 4. the former I frame thus.

*Bellar. de
verbo Dei
non scripto
cap. 4. sect.
quarto, quia
to, Sexto.*

*That there are Scriptures:
that these wee have be they;
is contained in tradition;
For we cannot finde them in
the scriptures.*

*But that there are scrip-
tures; that these we have are
they, is part of saving truth
taught by Christ and his A-
postles.*

*Therefore some saving
truthes taught by Christ and
his*

his Apostles, are contained
in tradition.

It hath appeared by my
answer to *Bellarmines* argu-
ments, that he can finde no
place of Scripture, that
sendeth us to tradition for
any part of saving truth,
taught by our Lord or his
Apostles; Wee might
therefore conclude, that
there are no such traditi-
ons, without troubling our
selves any further. But that
we may dit up the mouths
of the Papists, we will be-
stow a little time and
paines in these arguments.

If there had beene no
more intended by the
Councell of Trent in the
decree touching tradition,
but to signifie that these

two

two points are contained in tradition, the danger had not beene great: for then both the number and the particulars had beene determined; but the Papists by vertue of that Article take authority to thrust what they list upon the Church, and warrant it by tradition.

4

Thus much to the argument in generall: Particularly I answer, that the first part of it & the prooffe thereof, suppose that those two propositions, *There are scriptures: These wee have be they*, are formally, that is expressely contained either in the scriptures or tradition: But this say we
is

is false: they are contained
formally in neither; where
then shall wee finde them?
Radically and originally
in the scriptures them-
selves: which of them-
selves afford just occasion
to all men to conceive,
both that *There are scrip-
tures*; and that *These are
they*; They are contained
formally in the apprehen-
sion of every mans under-
standing that beleeveth
them: and that this beleeve
is divine faith, not humane
conjecture it appeareth, be-
cause it is wrought in man
by a speciall providence of
God, which perswadeth
and draweth men to ac-
knowledge the things to
bee

bee as they are in themselves : and is farther grounded upon the divine authoritie, virtually affirming that they are both true indeede.

And yet wee make not a private spirit the ground or rule of our faith, or the judge to determine what is matter of faith, what is not, as *Bellarmino* slandereth us: and after him *M. Fisher*, and other. But wee onely attribute to that speciall providence the office of inlightening, and moving the understanding inlightened, to give assent to the bookes of scripture, that they are the word of God: as indeed and truth they are.

5
Bellar de
verbo Dei
non scripto
lib. 3. cap. 5.
Sess. Novu
& cap. 9.
sess. quod
autem.

are. Now to this assent it moveth us by many reasons fit and effectually for such a worke: as namely by the continuall consent and testimony of the Church: by the matter delivered in the bookes themselves: by the stile or manner of delivering it, and the like; as divers of our divines have shewed at large; and that this assent of ours is a true faith, it is very manifest: because it conceiveth of the thing delivered as in truth it is: which is the very rule of truth, and wherein the nature of truth consisteth.

The assumption is false. The last proposition, is not a part of saving truth taught

taught by our Saviour Christ and his Apostles. Neither all nor any of the Apostles (for ought appeareth in the word) did ever set downe a Catalogue of the bookes of the New or Old Testament : neither indeede was it possible for any of them to doe it (unles it had beene by way of prophecy as the Papists hold) but Saint *Iohn*, who out lived them all, and writt after them all. As for Saint *Iohn*, hee neither might nor could doe it, because that was onely *Peters* office or his successors, to declare which were scriptures, and which were not, as wee learned out of *Bellar. Chap. 3. n. 9.*

The

Saviour
 postles.
 y of the
 appea-
 id ever
 gue of
 New or
 neither
 ble for
 (unles
 way of
 Papists
 who
 , and
 . As
 either
 it, be-
 Peters
 fors ,
 were
 were
 out of
 The

The second and last argument lieth thus.

7

This proposition, There is no word of God besides that which is written, is contained in tradition not written.

*Bellar. ubi
 supra sect.
 denique.*

This proposition is a saving truth taught by Christ and his Apostles.

Therefore some saving truth taught by Christ and his Apostles, is contained in tradition not written.

First it is to be considered that *Bellar.* bringeth this assumption as a proposition of ours, and from thence concludeth for the Church of Rome against us ; For if he brought it as his owne, and acknowledged by him for true, he should thereby gaine

Bellar. de
verbo Dei l.
4. cap. 3. Sc.
ad ipsi.
Calvin.
Instit. l. 4. c.
8. n. 8.

gaine-say the Councell of Trent, affirming that *There is some part of the word of God contained in tradition, which is not to bee found in the Scriptures.* But in this *Bellar.* doth us wrong: for although we say, that there is no word of God but that which is contained in the Scriptures, as *Bellar.* alleageth out of *Calvin*; yet we say not, that this proposition is a saving truth taught by Christ & his Apostles: neither indeed need we say so; For by that proposition wee onely deny that which the Councell affirmeth, and set it downe as a contradictory thereto: and *Bellarmino* himselfe in the place forenamed bringeth

geth it to the same end.
The reason of our deniall
is, that the Scripture doth
no where send us to tradi-
tion, nor hath any word to
that purpose ; as hath ap-
peared in the former dis-
putation. And this reason
is very sufficient: because
nothing is to bee received
for an Article of faith, but
that which is taught in the
word of God.

The like answer is to be
made to the proposition.
If it bee true in *Bellarmines*
judgement, then the do-
ctrine of the Church of
Rome in his judgement is
false. For the Councell of
Trent teacheth, that *there*
is some word of God contain-
ed in tradition ; but this
pro-

proposition affirmes, that *That there is no word of God besides that which is written.* If Bellarmine would father it upon us, he accuseth us falsely. For wee never said nor thought that that proposition was contained in tradition; but perhaps he thinketh it will follow upon that wee say: but in so thinking, he thinks idly; for we doe no more hereby, but denie that which they say: and neither doe nor neede affirme that it is contained either in the Scriptures, or in tradition. It is enough for us in matter of faith, to refuse whatsoever is not taught in the Scriptures.

But it may bee said, that
this

this proposition, *There is no word of God besides that which is written*, is either true or false; we grant it: because it is certainly true, that in every contradiction properly so called, the one proposition is true, the other false. What of this? It will farther be said; If it be false, then the contradictory to it which we hold, is true. Wee grant this too: what more? If this be true, it is contained either in the Scripture, or in tradition. This we denie; It may be true, and yet contained in neither of them; For the truth of this proposition is not positive, whereby one thing is affirmed of, or joyned to another:

L

other : but negative , by which one thing is denied of, or severed from another. Now propositions of this kinde are then true , when the things comprehended in them are indeed severed the one from the other : for then the proposition speaketh of the thing as it is. Therefore it is enough to make this negative proposition true, that the Scripture is silent in those things which they affirme, and doth not joyne them together, as they do. And this is the ground of those negative disputations we finde in the Scriptures especially, *Heb. 1. 5.* *To which of the Angels said he, &c.* Hee that desireth

Heb. 1. 5

to

to see more of this, may
read the reverend Bishop
Jewel in his answer to Dr.
Coale.

I should now goe on ac-
cording to the other fol-
lowed in the Councell of
Trent, to examine the rest
of the Articles set downe
by me chap. 11. num. 3.
But for this time I thinke it
enough that I have deba-
ted these two questions :
because if these proove
false, as I trust they have
done, all the other diffe-
rences betwixt us and the
Church of Rome, will ea-
sily be decided to the con-
firmation of the truth wee
maintaine, and the over-
throw of their false and er-
roneous faith. I have al-

B. Jewels
answer to D
Coles second
lett er. let.
O.P.

10

L 2

readie

ready in another disputation in Latine, discovered and proved the erroneoufnesse of the faith of that Church in the seventh, and tenth Articles of the eleventh Chapter before mentioned, touching grace and justification. The like I will doe in the rest, if it please God to give me oportunitie and abilitie.

CHAP. XVI.

An answer to those things which the Church of Rome bringeth against the necessity of separating from it.

Although the point propounded by me to be

be disputed, is sufficiently proved by that which hath past: and all men may see a necessity of separating from the Church of Rome: yet that the truth may be the more cleere, and all mens consciences the better satisfied, and fortified against the devices of the Romish seducers: I have thought good to examine two principall motives of theirs, by which they mislead many that are simple or carelesse; and in handling of them, I will take the same course that hitherto I have followed, for the more plainesse and certainty in judging what is true, what false.

L. 3. Tho

The former of the two is this :

2

Every man must receive his faith by the teaching of the Romish Church.

That it may appeare what force there is in this to conclude any thing for the Church of Rome against the question hitherto disputed, I will apply it to the matter in question, and answer to it accordingly.

They that must receive their faith by the teaching of the Church of Rome, must joyne in faith with that Church.

Every man must receive his faith by the teaching of the Church of Rome.

Therefore every man must joyne in faith with the Church of Rome. The

The proposition or first part of this reason I acknowledge for true: because the teaching of the church of Rome giveth being to the faith of that Church.

The assumption is false, being grounded upon that false foundation, that *The Pope of Rome is to feede the whole Church as Peters successor, by determining what is matter of faith, what is not.* But this appeared to be manifestly false, chap. 8. and 10. wherein I propounded and handled the question.

The second devise is commonly delivered by way of question. *Where was your Church before Luther?* Now this question

L 4 im-

implyeth a negation; as if they should say: *The Protestants Church was not before Luther.* This must be applyed to the point in question, after this sort.

Every man must joyne in faith either with the Church of Rome, or with the Protestant Church,

But no man may joyne in faith with the Protestants Church.

Therefore every man must joyne in faith with the Church of Rome.

Let the proposition passe for true: to which we may justly adde an assumption contrary to theirs; No man may joyn in faith with the Church of Rome: and this assumption is already made good

good by the foregoeing
disputation, through this
whole treatise: which hath
shewed that the faith of the
Church of Rome is false
and erroneous.

But to answer directly
to their assumption, we say
it is utterly false, and the
contrary to it evidently
true, that *Every man is
bound to joyne in faith with
the Protestant Church.* For
our faith is nothing else but
*Every article or proposition
to be assented to; or beleeved
as true upon the authority of
God the revealer of it by his
holy servants the Prophets,
and Apostles.* The Articles
which we assent to or be-
leeve in this sort; are either
expressely set downe in the

L. 5 Scrip.

Scriptures in direct words, so that the sense of them cannot reasonably bee doubted of: or else gathered, and concluded from such places by necessary consequence: so that if the one be true, the other must needs be true also. Whatsoever proposition is not of this nature, wee allow not for an article of faith, how likely soever it seeme to be. Now in this faith of ours there can be no danger: seeing whatsoever proposition is plainly expressed in the Scripture, or necessarily concluded from it, is undoubtedly the divine revelation, which is the only foundation of true faith.

More

More particularly I say touching the said assumption, that it must be understood of the Protestants faith so farre forth as it differeth from the faith of the Church of *Rome*, else by it they should disswade men from the faith of their owne Church.

Besides, it is to bee considered that this assumption supposeth, that the Protestants have a faith opposite to the faith of the Church of *Rome*; Which is utterly false. All the opposition we make to them is, by refusing their faith, not by delivering any of our owne, and by answering to their arguments: so that wee hold the negative

tive part of the contradiction, in all points, wherein wee dissent from them, although in some we adde a contrarie affirmative, where the Scripture affirmeth that which they denie. For example, they say *The Pope is Gods Vicar.* This we oppose by saying, that *The divine revelation doth not teach us, that the Pope is Gods Vicar.* Againe, they deliver this for an Article of faith: that *Concupiscence in the regenerate, is not properly sinne.* To this we answer by way of opposition as to the former: *The divine revelation doth not say, that Concupiscence in the regenerate is not properly sin;* Yea in this point wee

we say further: the Scripture saith it is properly sin, but our opposition to them in this point standes in this, that the Scripture doth not say it is not properly sin, so that though there were no word to the contrarie of it in Scripture, yet that proposition of theirs were utterly false. By which it is manifest, that in those things wherein wee dissent from them, wee have not articles of faith contrarie to the articles of faith which they propound; but only deny, that *Those they would thrust upon us are articles of faith.*

If any man object (as Stapleton and Wright do,) that *Our religion is negative*

tiue; wee answer, that if they meane wee hold no articles of faith which are affirmative, they charge us untruely; for wee consent with them in many affirmative articles of faith. As for those points wherein we dissent from them, it is no fault in us to hold the negative; for there is no other way for us to oppose the errours they bring for matters of faith, but by denying them to bee matters of faith.

So then this is that they avouch in the former assumption:

No man may joyne in faith with the Protestants Churches, in those points wherein they dissent from the Faith

of

of the Church of Rome.

The reason is, because the faith of the Protestants in those points is false; which they thus prove:

The true faith hath beene professed so publikely in all ages since the Apostles, that the professors of it from age to age may be named.

The Protestants faith hath not beene so publikely professed in all ages since the Apostles, that the professors of it from age to age may be named.

Therefore the Protestants faith is not the true faith.

Before I answer directly to the parts of this Syllogisme, I hold it needfull to note a few things concerning the reason in generall.

The

The first is, that in this question wee inquire not of such professors onely as our Saviour Christ and his Apostles were, who delivered the Articles of faith by way of revelation: but of such as have beleevd and profest those Articles, as they have beene gathered out of that which they revealed. Secondly, it is worth the doing, to consider a little by way of gesse, what the reason should be why the Papists are so loath to make tryall of their faith by the Scriptures, and cry so loude for a catalogue or register of the names of such as have from time to time beleevd as now wee doe. This may

this que-
e not of
onely as
t and his
ho deli-
of faith
ion: but
beleeved
Articles,
e gathe-
ich they
ly, it is
o confi-
of gesse,
ould be
are so
ryall of
Scrip-
oud for
ister of
as have
belee-
e. This
may

may well seeme strange to
all men, who understand
that the divine revelation
is a most faithfull record,
and most certaine rule in
all matters of faith: so that
whatsoever is agreeable
thereto is a part of true
Faith: whatsoever dif-
fereth from it either po-
sitively by affirming that
which is not revealed,
or negatively by deny-
ing that which is revea-
led, is untrue, and may
not bee taken for an article
of faith. As for a bead-
roll of names, who know-
eth not that it must needs
bee made out of humane
storie. *Whereas Divine
and infallible faith is not
built upon deduction out of
humane*

humaine historie, but divine revelation; as is well observed by the learned and reverend Doctor Featly. And how can that bee any foundation of divine faith, when it is not divine authority, nor free from error: but humane onely, and subject to error: yea among all kindes of humane authority of least credit? Out of doubt then the Papists would never have pursued this course so eagerly, but for some especiall advantage to their cause, which in all likelihood is this: that they saw well enough, it was not for their religion to abide the tryall by Scripture in those articles of faith. But what faith

divine
 well ob-
 ned and
 Featly.
 ee any
 e faith,
 ine au-
 om er-
 onely,
 r: yea
 of hu-
 f least
 ot then
 never
 course
 ome e-
 o their
 likely-
 ey saw
 not for
 de the
 those
 t what
 faith

sai h the Prophet *Isaiah*?
*If they refuse the Law and
 the testimonie, it is because
 there is no light in them.*

Isa. 8. 10

Now in particular, I say
 that the proposition is fault-
 ty divers wayes. First,
 whereas it supposeth that
 the true faith hath beene in
 all ages in the word: if they
 meane it hath beene in the
 Scriptures in all ages: we
 grant that they say is true,
 but we adde that it is not to
 purpose; for our question
 is not of faith as it is revea-
 led in the Scriptures, but as
 it is gathered out of them,
 and particularly beleeeved;
 and in this latter sence, we
 deny that the true faith
 hath beene in all ages.

8

For prooffe of our deniall
 we

9

we alledge the experience of all ages: by which it is manifest, that some articles of faith have beene observed, concluded out of the Scriptures, and expressly defined in plaine termes from time to time, and were not all knowne and beleevd so distinctly for articles of faith at once. I may bring for instance those great points debated and determined in the foure first generall Councells. For certainly if *The godhead of our blessed Saviour, and the holy Ghost, the distinction of the divine and humane natures of our Lord Iesus, the Vnity of his person,* had beene resolutely holden in the Church for articles

ticles of faith, in such manner as they were determined by the Councells afterward, *Arius*, *Macedonius*, *Eutyches*, and *Nestorius* would not have durst to speake of them so wickedly and heretically as they did; neither would the Church have assembled those councells to advise of the points, but have cast out those wretches as enemies of the faith. The like might be said of *Pelagius* touching grace: and of many other points of no small importance.

To come nearer to this ourage, there is no Papist of any reading and judgement, but will confesse that divers propositions
in

in the late Councell of Trent, which ended since I was borne, were never received for articles of faith, till they were propounded for such by that Councell.

10

Secondly, to grant them as much as they desire ; I yet except against their proposition as false : because there is no necessity, that the being of true faith, and such a profession thereof must alwayes goe together ; For such a publicke profession of faith, is neither of the essence of true faith, as a reasonable soule is of the essence of a man : nor proceedeth from the essence thereof, as the faculty of speech doth from the

the essence of man: neither are they linked inseparably together by any ordinance of God, as faith and justification are. The two former I am out of doubt all Papists will grant; if they flye to the last, let them shew the record or deed, wherein that conjunction of true faith, and such a publicke profession of it is inrolled or ingrossed. Will they tell us I know not what goodly matters of the visibility of the church what is that but to beg the question? For wee deny that, as no lesse uncertaine and untrue, then the other.

The assumption also is false, which avoucheth
so

so confidently that :

The professours of the Protestants faith in such things as they dissent from the Church of Rome in, cannot be shewed in all ages from time to time since our Saviour Christ and his Apostles.

If we call for a prooffe of this: they bid us shew a bead roll of their names that were professours of our faith ; what if we cannot ? will they conclude there-upon that it cannot be done; there may be a Catalogue, we though cannot shew it; which cannot seeme strang to any man that shall consider, that the papists had for many yeares, yea, ages, the whole sway and command of Christendome, and laboured

boured all they could to
make away (if it had beene
possible,) not onely the
writings, but the memory
of al such as made any kind
of opposition to their do-
ctrine or proceedings; Yet
by the gracious and migh-
ty providence of God it
hath come to passe, that
the registers of their owne
bloudy persecutours have
by the worthy paines of
some of our writers, affor-
ded the world a view of
the names, of many holy
Martyrs and confessours,
which from time to time
have refused as wee doe
now, to acknowledge ma-
ny of the points wherein
wee dissent from the
Church of Rome: and it

M cannot

cannot be looked for, that we should shew that all of them have beene denied, because many of them were first bred and hatched in the late Councell of Trent, and were never articles of faith till then. Wherefore to return to my first conclusion: since the faith of the Church of Rome 'is erroneous, both in the foundation of it: which is the authority of the Church, and in many particular articles thereof; I may boldly affirme, that it is to be shunned as a perillous rock, whereon many have suffered shipwracke of their eternall salvation.

CHAP.

CHAP. XVII.

That the faith of the Church of Rome is to be refused upon paine of damnation.

VHen I first delivered the proposition I intended to handle (that there might bee no ignorance by errour, nor shifting by wilfull mistaking) I began to declare the meaning of the termes, in which I propounded my question; but because I purposed to examine the matter in two severall disputations, I forbore to expound the last words, till I should come to the particular debating of the

M 2 second

second point. Now I am to enter upon it, and must therefore shew what I meane by those words, *Vpon paine of damnation*: and then prove, that the faith of the Church of Rome is to be refused upon so grievous a penaltie.

Those words *Vpon paine of damnation*, are not so to be understood, as if I tooke upon mee to pronounce sentence of condemnation against all that beleeve as the Church of Rome teacheth: but I would thereby give all men to understand, that the beleeving of that doctrine as matter of faith, is a thing in it selfe damnable, and such as maketh a man liable to dam-

damnation. How it shall fall out with particular men in the event, I neither know; nor meane to enquire. Onely I say againe, that their mis-beliefe is a sinne, which setteth them in the state of damnation.

Now having proved already that their faith is erroneous, I shall not neede to make many words about the point. For the Church of Rome against which I dispute, holdeth it for a ruled case, that *an erroneous faith is damnable*. Wherefore else doe they thunder out so many curses in the Councell of Trent, against all that shall conceive otherwise of the

3

1sa. 8. 10.

matters of faith determined by that Councell, then is therein decreed? Notwithstanding that I may the better perswade all men to keepe good watch for feare they be suddenly surprized, or unawares intrapt by the great army of locusts, the Priests and Iesuites, which have almost covered the Land from sea to sea, I will bestow a little paines to give them warning of the danger.

4

There are two waies by which sinne leadeth a man into the state of damnation: the one is the desert or fitnesse it hath to procure damnation: the other is the actuall meriting or deserving of damnation.

Into

Into the former, sinne casteth a man off it selfe. In to the latter he falleth, as by sinne, so by the ordinance or decree of God, who hath laid a penalty of damnation upon it. Out of this I raise this disputation against receiving the faith of the Romish Church.

That which maketh a man uncleane in Gods sight, hath a fitnesse to procure damnation. For uncleane things are unmeet for the presence of God: and consequently are meete for damnation.

But the faith of the Church of Rome maketh a man uncleane in the sight of God.

For it is erroneous in so high a nature, that it ma-

keth a man guilty of treason against God, by installing the Pope in the Throane of God, giving him power and authority to determine as a judge what is matter of faith, what not, without commission or warrant from God, as I have shewed in the former part of this disputation; Neither do they onely give him authority to interpret the Scriptures: but also allow him to set up a forge, where he hammers what he list, and venteth it to be received upon paine of damnation, for the word of the ever living God. What is it *To sit in the Temple of God, shewing himselfe that hee is God,* if this

2 Thes. 2. 4

this bee not? And are not they accessaries to this high treason that acknowledge this authority, and yeeld obedience to it? How can it then reasonably bee denied, that there is a worthinesse and fitnessse in the faith of the Church of Rome to procure damnation? hereupon it followeth, that every one that joyneth in faith with the Church of Rome is lyable to damnation.

There remaineth nothing now but the ordinance or decree of God, to appoint damnation as a punishment of this sinne, according to the desert thereof: but that was passed long since by the Lord himselfe, *For*

M: 5: shall

Deu. t. 4. 2.
& 1130.
Rev. 21. 18.
2 Thes. 2.
11, 12.

shall put nothing to the word which I command you. The penalty is expressed. If any man shall adde to those things, God shall adde to him the plagues that are written in this Booke. But more plaine. The Lord shall send them strong delusions, that they should beleeve lies, that all they might bee damned which beleeve not the truth. Behold the Lord wrappeth them up in damnation by his sentence that beleeve lyes: (that is) false and erroneous doctrine not agreeable to the truth, which they ought to beleeve. What is wanting then to make the faith of the Church

Church of Rome damnable, and the professors thereof lyable to damnation: when both the thing ~~it~~ selfe deserveth it, and the Lord hath decreed, that they which beleeve it, should have according to their desert?

I might, as our writers commonly doe, adde to that which hath beene said, divers foule and grosse errors, which seeme more specially to touch the glory of God, and secretly to undermine the very foundation of our salvation: namely the Mediatorship of our Lord and Saviour Iesus Christ. But this (as I take it); will
more:

plainely appeare, and bee more throughly inforced against them, in the particular handling of the severall Articles, to which I reserve it.

Neither will I enter into the common way of proving popery to be damnable, because it is Antichristianisme; much hath beene disputed by our men to this purpose: and it is like enough, that much more may, and will be added to their disputations. But the controversie is long, and requireth more time then I can now afford it: onely this I will say for the present, that (as his Majesty hath prudently observed) there is no Church

Church, State, nor man
that hath beene since the
penning of the Revelation,
to whom or which those
things foretold by the A-
postle from the mouth of
the Lord Iesus, can in any
reasonable sort agree, but
the Church and Pope of
Rome alone. And it is ut-
terly against reason to ima-
gine, that the Lord Iesus
would direct *Iohn* to spend
so many words in delive-
ring prophecies for some
three yeares and a halfe in
the end of the world, and
leaye so many yeares be-
twixt unspoken of, where-
in such strange matters
have befallen the Church.

It is manifest, that the
Historie is prophetically

continued for the first 300 .
yeares at the least : and of
that, because it seemeth
not much to concerne
them, the Papists make no
great doubt ; hee that will
take the paines to reade
the whole advisedly, may
easily discerne that our
Lord continueth his dis-
course to his beloved Dis-
ciple, of such things as
were to fall out to the ve-
ry end of the world. I for-
beare to shew how unlike-
ly, (that I may speake most
favourably of the point,
because it hath some co-
lourable allowance from
antiquitie) I will not say
how impossible it is, that
any man should imagine
to deceive Christians,
as

as Antichrist (by their conceite) must do: or force them generally to deny the Lord Iesus, and take himselfe to be either God, or any man sent from God. This appeared plainly in that coufening companion *Mahomet*: who yet was not so mad, as (in their opinion) Antichrist will be, to require that all men should acknowledge and adore him for God.

CHAP. XVIII.

A conclusion of the whole Treatise by way of exhortation, to separate from the Church of Rome.

I Said a little more in that matter of Antichrist, then

then I purposed to doe when I entred into it: for it was my meaning onely to touch it by the way: and that rather because I thought it would be looked for, then that I found it greatly necessary; for what neede I seeke any other reasons to inforce a necessity of separating from the Church of Rome then those I have already alleaged? Therefore I will now adde a few words of exhortation, and so end both the readers, and mine owne labour.

*Irenaeus contra haeres.
lib. 3. c. 3.
Euseb. eccle.
hist. lib. 3.
cap. 25. 3.*

It is reported by *Irenaeus*, and by *Eusebius*, of the holy Apostle *Saint Iohn*, that when he spied *Cerintus* the hereticke, in the bath

bath where hee was, hee made all the haste he could to bee gone, thinking it dangerous to be under the same rooſe with him. Yea the very heathen (as *Tully* ſaith) being at ſea in a ſore ſtorme, were much afraid they ſhould have been caſt away, becauſe they had *Diagoras* the Atheiſt aboard among them. I would to God ſome Proteſtants were as chary of their ſoules, as, (I ſay not the Apoſtle, but) the Heathen of their bodies: and had as much care to provide for their eternall ſalvation, as they had to procure their temporall ſafety; neither the Apoſtle, nor the Heathen had any thing to

Tully de natura. Deorum lib. 3.

to doe with the impiety of *Cerinthus* or *Diagoras*: and yet both he and they doubted some evill might befall them, because they were in the company of such prophane wretches. And can any Protestant imagine that hee may be free from danger, though hee joyne in faith with the Pope of Rome? It cost *Iehosaphat* deare, though hee were otherwise a good King, for going to warre with *Ahab* against a common enemy. What saide *Hanani* the Seer? *Wouldest thou helpe the wicked, and love them that hate the Lord? therefore for this thing the wrath of the Lord is upon thee.*

What then may they
looke

2 Chro. 19.
2.

iety of
 as: and
 doub-
 befall
 were
 f such
 . And
 imagine
 e from
 e joyne
 ope of
 osaphat
 were
 ng, for
 Ahab
 enemy.
 i the
 u helpe
 e them
 there-
 wnatb
 ee.
 y they
 looke

looke for, who like the
Laodiceans are *luke-warme*,
neither hot nor cold, altoge-
 ther indifferent, whether
 they be Papists or Prote-
 stants? They are in better
 case, yet not safe neither,
 who are perswaded that
 Popery is erroneous, but
 doe not thinke it so. dange-
 rous a matter to be a Pa-
 pist, that a man neede flee
 out of the Romish Church,
 as *Lot* did out of *Sodome*.
 That I may pluck or thrust
 these men out, as the An-
 gels did *Lot*, I have under-
 taken this discovery of the
 danger, by labouring to
 informe their judgement
 with the knowledge of the
 truth. I must now proceed
 to inflame their affection
 with

Rev. 3 16.

with detestation of error.

The glory of the understanding is truth the height of the affection zeale. To be zealous without knowledge, is to fight without armes, like the Israelites, that *had not a shield nor speare amongst forty thousand of them.* Iudg. 5.8. To have knowledge without zeale, is to have armes without courage, as the *Ephraimites* had. *Psal. 78. 9. Who went up armed with bowes, but turned their backs in the day of battaile.* In this fight against Popery, you have neede of knowledge; because your enemy is subtil to deceive, of zeale, because your quarrell is great.

great. For you are to fight,
not for your wives and
children onely, but also for
your God, and your reli-
gion: not against an errour
two that disgrace your
profession, like a wen in a
faire body: but against such
an heresy, as like a disease
in the heart, will under-
mine and overthrow the
whole state of the bo-
dy.

For as *Indas* kissed his
Lord and Master that hee
might betray him; so the
Pope of Rome under a shew
of humility, hath taken the
honour of God to himself,
and pretending to bee his
factour, intendeth to rob
and undoe him. Will hee
with the stubborn Iewes
in

in *Mallachy* ask me wherin;
I will not answere him as
the Prophet doth? In *tithes*
and *offerings*. What are
tithes and offerings to su-
premacy and soveraignty?
This, this is the robbery,
the Sacriledge whereof we
accuse the Pope of Rome.
If hee had but taken from
his fellow Bishops, and
appropriated to himselfe
the honour and authority
that is common to them
with him, we would have
holden our peace: although
this proud *Haman* could no
way have made recom-
pence to the Church of
Christ, for the losse shee
sustaineth thereby. Yea,
though hee have with the
evill servant in the Gospel
imprisoned,

wherin;
him as
in tithes
that are
to su-
mighty?
bbery,
reof we
Rome.
n from
s, and
imselfe
thority
o them
ld have
though
ould no
recom-
urch of
se shee
Yea,
with the
Gospell
isoned,

imprisoned, beaten, mur-
dered his fellow servants
for doing their masters
worke, we would as wee
have done, indure it with
patience and silence. Shall
I say more? Albeit he had
maintained, as hee doth,
divers foule and grosse er-
rours against the truth of
God, wee would have
contented our selves with
dissenting from him there-
in, without breach of the
band of peace But now
so standeth the case, that
he hath claimed and usur-
ped the prerogative of the
great God of heaven and
earth. Should wee now
forbeare to speake? Should
we in such a case looke for
commendation of mode-
stie,

stie, and peaceablenesse?
Have wee no more zeale
of the glory of our fa-
ther, our King, our God?
Hath the love of our most
deare Lord and Saviour
Iesus Christ, deserved no
more kindnesse at our
hands? If wee could bee
so monstrously unthanke-
full, the very stones in the
Church walles, and the
beames in the rooves
would cry out against us
and him.

For hath hee not made
himselſe a foundation of
the faith of all men, yea
the next and immediate
foundation of all divine
faith, so that nothing may
betaken for matter of faith
but upon his authority?

Neither

lenesse?
ore zeale
our fa-
our God?
our most
Saviour
erved no
at our
could bee
nthanke-
nes in the
and the
e roofes
against us

not made
dation of
men, yea
mediate
all divine
thing may
er of faith
uthority?
Neither

Neither doth this autho-
rity of his lay hold on us
onely, which are as it were
of the lower house, but it
reacheth also to the upper
house of the Apostles
themselves; For by vertue
of that commission (saith
Bellar.) *The rest of the A-*
postles were made subject to
Peter, and his successours the
Bishops of Rome. O ridicu-
lous conceit! O presump-
tuous ambition! was it not
enough for you to trample
on the neckes of other
Christians, many of whom
were (at the least) equall
to the best of your Popes
for learning and pietie, but
that you must bring the A-
postles heads under your
Idoles girdle?

Ioh. 21. 15.

N

Heare

6

Heare O heaven, and
hearkē O earth! The holy
Apostle S. *Iohn* lived by
the record of Histories, till
the yeare after our Lords
birth 100. S. *Peter* was (as
it is also written) martyred
at Rome in the yeere 68.
therefore there were 32.
yeares betwixt the death
of *Peter* and *Iohn*. In these
32. yeares (not to reckon
Linus, who is thought to
have bin Pope) there were
4. severall Bishops of
Rome, *Clemens*, *Cletus*,
Anacletus, and *Evaristus*.
By Popish divinitie S. *Iohn*
was so subject to these suc-
cessours of *Peter*, that hee
was to receive from them
assurance of the truth that
he delivered: of them he
was

, and
 e holy
 ed by
 es, till
 Lords
 was (as
 rtyred
 ere 68.
 re 32.
 death
 n these
 reckon
 ight to
 re were
 ops of
 Cletus,
 varistus.
 S. Iohn
 ese suc-
 that hee
 m them
 uth that
 them he
 was

was to know whether his
 owne Epistles were the
 word of God or not : yea
 whether they were his
 owne Epistles or not: they,
 or some of them were to
 assure him from God, that
 his Revelation was from
 God, and not from the de-
 vill : if any doubt arose a-
 bout any sentence in his
 Gospel, Epistles, or Reve-
 lation hee could not know
 by divine faith, what the
 true meaning of the place
 was, but was to learne that
 of *Evaristus* then Pope,
 whose office it was to de-
 liver an interpretation of
 the text to the Apostle, or
 to allow of the interpreta-
 tion made by the Apostle,
 if he judged it to bee true.

Poore. S. *Iohn* was an underling in all this businesse, the Pope was *Magister factum*.

7

Most glorious Lord Iesus, that didst vouchsaf to shew thine extraordinarie love to this thy holy Apostle, and tookest order to have it made knowne to all posteritie, wouldest thou so much abase him, as not only to take from him the honor thou hadst bestowed up on him, by making him inferiour to S. *Peter*, to whom before he was equall in authority and dignitie: but also to appoint him to lacky, (if occasion fell out) upon foure Popes one after another, to learne of them what was divine revelation,

on, or the word of God,
what was not? Wherefore
didst thou solemnely pro-
mise thy Apostles, and *Ioh.*
amongst the rest, that thou
wouldest send them the
comforter, the holy Spirit,
to lead them into, and to
direct them in all truth?
Alas it was a poore com-
fort for them so to bee
taught by him, that they
must be faine to travell or
send to Rome, to know
whether he had taught the
right or no. But who can
be patient in this indignity
offered to the holy Spirit?
Shal a wretched and igno-
rant man (that I say no
worse) sit in judgement to
give sentence of thy divine
Majesty, whether thou hast
inspired.

inspired thy servants with truth or no? Diddest thou instruct the Apostles, as the devills amongst the heathen did their counterfeit prophets, that they either knew not what they uttered, or could not be assured what they meant, without the Pope like an Oracle made them understand themselves; as *Daniel* told *Nabuchadnezzar*, his dreame, and the interpretation thereof?

8.

If those things seeme to be (as indeed they are) absurd, monstrous, impious, blasphemous, what is the doctrine thinke you, upon which they are grounded? I wil repeate it againe, that al men may learne to know
and

and detest such foolish
wickednesse and wicked
folly. Saint Peter (saith Bel-
larmino) was made by Christ
ordinary pastor of the whole
Church: his office was to de-
termine what was matter of
faith: The Bishops of Rome
Peters successors, have the
same authoritie of ordinarie
pastorship which hee had;
Whosoever will not be thus
fed by Peter and his suc-
cessors, belongeth not to the
sheepfold of the Lord Iesus.
This is the arch, whereon
the Popes supremacie is
built. For the upholding
of this, all the Romish
Clergie are in armes. If
you hold not this, whatso-
ever you hold, you can be
no true Roman Catholike.

9

From hence ariseth the impossibilitie of reconciliation betwixt us and them: we cannot bee members of their Church, but we must joyne with them in this acknowledgment of this Pa-pall authority. They cannot renounce this opinion, but they must withall utterly dissolve their church, the forme whereof (as we heard out of *Bellarmino*) consisteth in this very manner of government. This is the bond, these the ligaments by which the whole body of their church is coupled and knit together. From the Pope thus feeding (that is teaching & governing) as from the head, all life and motion is convey-

conveyed into the rest of
that huge chaos ; take a-
way the head, all life and
motion ceaseth, and the
parts fall assunder one from
another, that it can no lon-
ger bee accounted the
Church it was, nor (as they
hold) any Church at all.
Wee see the prophecie of
the Apostle *Paul* fulfilled.
*God hath sent these men
strong delusions to beleeve
lies.* For what greater de-
lusion can there bee, then
for a man to beleeve that
of every Pope, that no
Pope ever beleeved of
himselſe, or of any of his
predeceſſors ?

And ſhal we not with ſtan-
ding all this, ſtill haſt be-
twixt two opinions: ſhal we
ſuffer

2 Theſ. 2.
11.

suffer our selves to bee so swallowed up by the cares of this world, that wee can have no leasure to know what belongeth to our salvation? Shall we so melt away in continuall voluptuousnesse, that wee will not spare one houre to learne which is the right way to true happinesse? Shall wee so please our selves in wilfull ignorance, that we despise the knowledge of truth in matter of religion? Doe these things concerne Preachers only? If our forefathers had been of that minde, the troupes of holy Martyrs, that now gloriously follow their puissant and victorious leader the Lord Iesus in triumph,

umph, would have beene
very thinne; Oh that you
could see them with your
bodily eyes: How many
blessed Saints should you
behold now triumphing in
heaven, that were (as you
are) not Preachers, but or-
dinary professors of the
truth. Are not the people
to bee saved by the same
meanes by which the Prea-
chers are? Is not the same
faith in the Lord Iesus
which must save the Mi-
nisters, required of the peo-
ple also? The Lord indeed
hath given us speciall
charge to studie, and know
the holy Scriptures; to
what end thinke you? sure-
ly as for our own comfort,
so for your instruction; The
af-

affaires of the world in your several callings draw you away from opportunity of study ; the Lord in mercy to you, hath commanded us to labour in it : that your want may bee supplied by our abundance. Now especially he looketh for this duty of us, because he will now especially make tryall of your knowledge and constancy.

11

Doe you not see many fall daily on your right hand, and on your left? It is not your strength, but Gods merciful providence that holdeth you upright : he hath graciously vouchsafed to keepe you hether-to from occasion of being seduced : hee hath afforded

ded you more time yet before the temptation, like an armed man shall assault you: if you prepare not now for the day of battell, the enemy wil surprise you ere you be aware, when you shall bee not able to make resistance; It is an easie matter to carry you into the middest of *Dothan*, while you seeke for the Prophet, whom you know not if you meete him. As he that walketh into the fields where there grow as well poysonous weeds as wholesome hearbs, if hee know not the one from the other, may as easily light upon that which shall kill him, as that which shall nourish him. So hee that is ignorant

rant what is true, what false in matters of faith, is as like to be led into error that shall damne him, as to bee taught truth that shall save him.

If then there bee any desire in us to obey the commandement of God; if any feare of erring to damnation; if any care of believing aright to salvation, let us labour to understand the mysterie of iniquitie in the Romish faith: that knowing it, we may abhor it, abhorring it we may avoid it: avoiding it we may embrace the love of the truth, & be saved. What is it that leadeth thee out of the way to destruction? doth the glorious outward shew

shew of the Popish Churches blinde or dazle thine eyes? It may perhaps admitt some excuse in children, that they have beene deceived by such toyes & gewgawes; But it is ridiculous & untollerable for men to runne after sights and shadowes. Surely if thou hadst lived in our Saviour Christs dayes, or his Apostlestimes, thou wouldest have chosen the Temple & the beauty thereof, with the Priests, Scribes, and Pharises, rather then the barren mountaines or wildernesse with our Lord and his Disciples.

But what is it that maketh thee a papist? discontent that thou art not honoured

13

or

or enriched as thou desirest to be? Perhaps thou overvaluest thine owne worth, and thinkest there is more due to thee, then indeed there is; but say thou hast not thy due? dost thou not know, that these things are ordered by the providence of God? shalt thou have no cause of discontent if thou become a papist: are all papists respected and rewarded? I could name two great Earles, the experience of whose misery abundantly refuteth this conceite. Well, say thou attaine to all thou hopest for: the reckoning is behind; *What shall it profit a man though he win the whole world, if hee lose his owne soule?*

Math. 8. 36.

soule? Antigone in Sophocles
was so wise, that when her
sister *Ismente* demaunded
of her how shee durst bury
her brother *Polinices* body
against *Creons* commande-
ment, shee answered her
resolutely, like a noble La-
dy, that shee knew it was a
duty acceptable to the
gods, with whom she was
to live longer, then upon
the earth with men: and
therefore had more care to
please them. Shall not this
Lady, this heathen, con-
demne many men, many
Christians, that choose ra-
ther to enjoy the pleasures
of sinne for a season, then
to reigne eternally in the
glory of the Lord Iesus in
his heavenly Kingdome?

Doth

14

Doth antiquity, vniversality, visibility, consent, like a loadstone draw thee after them? Antiquity is then onely a rule of truth, when the pedegree of it can bee fetched from the beginning. For if every opinion be truer, as it is ancienter, why should not the Scribes and Pharisees traditions, be of more account then our Saviour Christs instructions? certainly they had been received and used in the Church of the Iewes many yeares before he was borne: yea they had universally the approbation & allowance of the whole Church: and continued in good liking, except with a few that followed our
Lord

Lord, for all his preaching, to the end of his life; what greater consent could there be? all the Jewish Clergy, Priests, Levites, Scribes, and Pharises agreed as one man, to maintaine their owne superstitions, and keepe downe the religion of our Lord Iesus; These men and the people depending upon them, were, and had been time out of mind the visible Church. Oh that they had been as wise and learned as our papists now are, to have called to our Savior for a Catalogue of their names, that had from time to time professed the Religion which he sought to bring in, contrary to that they held. doubt-
lesse

lesse hee must have beene
faine (unlesse he had used
his divine knowledge) to
confesse, that at the least,
for the last 300. yeares
there was no such beadroll
of names to bee found. I
confesse Saint *Luke* in the
genealogy of our Saviour,
rehearseth the names of his
ancestours, who were que-
stionles holy and religious
worshippers of God, and
trusted in the Messiah to
come. But I suppose it
could hardly have beene
made plaine by any record
of the Iewes (and yet they
were more diligent and
carefull in such matters
then Christians have been)
that the points wherein our
Lord dissented from the
Scribes

fro

Scr
disti
like
one
Bu
muc
diffe
the
enou
Cha
peat
one
clust
trea
any
salv
not
wor
enab
how
cies
sedu
prov

Scribes and Pharises, were distinctly known, and publicly professed by them one after another.

But of this matter, so much as concerneth the difference betwixt us and the Church of Rome, I said enough in the former Chapters, and will not repeat it needlessly. This onely remaineth for conclusion, that I humbly entreate all men which have any true care of their owne salvation, that they would not be carried away with words: but indeavour to enable themselves to judge how those plausible fancies, with which they are seduced, may be applied to prove that which is undertaken

taken thereby. To this end I have employed my selfe in this course: they that are desirous to see the truth, may find direction therein for the judging of it : and thereby arme themselves against the assaults, and undermining of furious souldiers, and crafty pioners, by observing their approaches, and discovering their workes, to the defeating of all their enterprises. The greatest matter of al is, that you would embrace the love of the truth, and resolve with your selves, as those glorious Martyrs I spake of did, rather to indure torments and death, then to forsake thereligion of the Lord Iesus, or to
joyne

joyn in profession with the Church of Rome.

This resolution will bring safety in peace, in war victory, that no ill tidings shall affright you, no losses discourage you, no discontent turne you out of the right way. The Lord Iesus himself like the Angel in *Iosua*, will march on the head of your troupes, and be as a cloud to refresh you in the heate of Summer, and as a fire to warme you in the cold of winter: your swords shall eate the flesh of your enemies, your pikes and bullets shall be drunk with their blood: one of you shall chase a thousand, and an hundred of you put 10000 to flight: *Babylon shall be cast like*

like a milstone into the
 sea, &c. to the glory of
 God that hath appointed
 her this punishment, the in-
 crease of religion, the safe-
 ty of the State, and your
 honor in this life, and ever-
 lasting salvation in the life
 to come, through Iesus
 Christ our Lord, to whom
 with the Father and the
 Holy Spirit, one God in
 three Persons, be all glory,
 praise, obedience, and
 thanksgiving now
 and for ever.

Amen.



66
 31
 33
 32
 33
 34
 35
 36
 37
 38
 39
 40
 41
 42
 43
 44
 45
 46
 47
 48
 49
 50
 51
 52
 53
 54
 55
 56
 57
 58
 59
 60
 61
 62
 63
 64
 65
 66
 67
 68
 69
 70
 71
 72
 73
 74
 75
 76
 77
 78
 79
 80
 81
 82
 83
 84
 85
 86
 87
 88
 89
 90
 91
 92
 93
 94
 95
 96
 97
 98
 99
 100

Entire

3

66	61 53 8 27 6	62 7 8 53 52 16	62 48 54 17 26	63 18 54 42 36	63 7 53 7 10	64 29 55 31 58
67	61 53 13 47 26	61 48 54 12 36	62 32 54 38 44	62 57 55 3 54	63 32 55 28 4	64 7 55 53 14
68	60 54 6 48	61 28 54 32 56	62 2 54 58 4	62 36 55 24 12	63 10 55 50 20	63 45 56 15 30
69	61 35 25 10	61 9 51 16	61 43 17 26	62 17 55 43 34	62 31 56 9 42	63 25 56 35 50
70	60 54 43 34	60 31 55 9 42	61 24 36 48	61 38 56 2 30	62 31 56 29 2	63 5 56 55 10
71	60 1 59 2	60 34 55 26 8	61 7 55 33 14	61 41 56 19 22	62 14 56 40 5	62 47 57 13 34
72	59 45 15 30	60 18 55 42 36	60 31 56 9 42	61 24 56 36 48	61 16 57 4 52	62 29 57 31 58

entire position

50	33	14	51	19	22	51	45	30	52	10	40	52	36	48	53	1	58	06
57	29	11	58	23	27	58	37	3	59	31	29	52	5	55	53	39	21	67
51	6	34	51	6	46	52	6	54	59	2	2	52	5	10	53	21	18	68
57	32	28	58	5	55	58	38	22	59	12	48	59	46	14	53	20	40	69
51	6	4	51	6	10	52	6	16	58	6	24	53	0	32	53	6	40	
57	16	32	57	49	11	58	22	38	58	35	5	59	28	32	53	6	58	
51	41	32	52	5	39	52	5	44	53	5	50	53	5	56	59	44	16	70
57	0	0	57	33	27	55	5	15	58	38	22	59	59	49	54	5	28	
52	0	0	52	27	6	52	5	10	53	22	16	58	5	22	59	28	32	71
56	45	57	57	18	36	57	50	10	53	23	46	58	35	5	59	54	56	
52	15	30	52	42	36	53	4	40	53	37	46	54	4	50	59	4	56	
56	31	29	57	3	37	57	35	25	58	8	52	58	40	20	59	44	26	72
52	29	2	52	3	6	53	25	10	53	5	16	54	20	20	59	4	26	
13			13			13			14			14			14			

50	33	14	51	19	22	51	45	30	52	10	40	52	36	48	52	1	58	06
2	40	10	23	18	37	39	31	24	60	5	55	52	39	21	53	21	67	

*Samuel
Lyons A. S.
Book 174*

*Samuel
Lyons his
Book*

STC

R

A
IN

E. V.
upon

By

Com
ke
be

Print
an

RVNNE FROM ROME.

OR
A TREATISE SHEW-
ING THE NECESSITIE
of Separating from the Church
of Rome.

Disputed in these Termes:
EVERY MAN IS BOVND
upon paine of Damnation to refuse
the faith of the Church of *Rome*.

By ANTHONY WOTTON. B. D.

REVEL. 18. 4.
*Come out of her my people, that ye be not parta-
kers of her sinnes, and that ye receive not of
her plagues.*

LONDON,
Printed by Thomas Cotes for William Hope,
and are to bee sold at his Shop at the
signe of the glove in Corne-Hill. 1636.



T
H
ED
NY
m

Righ



i. Sa
hono
him ;
both a
for al
There
honou



TO
THE RIGHT
HONORABLE
EDWARD LORD DEN-
NY OF WALTHAM,
my especiall good Lord.

Right Honorable,



When the great
God of heaven
proclaimes by his
Prophet to Eli,
1. Sam. 2. 30. that he would
honor them that honour
him; hee therein implied,
both an example and a charge
for all men to doe the like.
Therefore is this action of
honouring them that honour

The Epistle

God, one of those whereof the holy Ghost made choise, Psal. 15. 4. that he might by them give us notice of those men which shall abide in the Tabernacle of the Lord, and dwell in his holy hill. It is my desire to performe this dutie to God, by this service to your Lordship: wherein I feele and confesse, that I receive farre more then I can possibly give. For by desiring to honour your Lordship for your zeale in honouring God I encrease mine owne hope, that I am of their number, who have obtained already some part of his grace, and shall hereafter have entrance into his glory. Give me leave (noble Lord) to forget, in this respect, my particular obli-

Dedicatorie.

obligation to your Honour,
for your continuall bounty
to mee, and good opinion of
me, that I have an unfained
desire to maintaine the truth
of God, profess in this famous
Church of England, against
the subtill and dangerous cr-
rors of the Romish Synago-
gue. For I truly & willingly
professe, that the considerati-
on of your Lordships fervent
zeale for the glory of God,
zealous love of his truth,
true detestation of Popery,
have so possesst and ravisht
my heart with a longing af-
ter your Honour, that it will
not suffer any other of your
noble vertues (though many
and great) either to come in-
to comparison with it, or to
have the least place in my
A 3 thoughts.

The Epistle

thoughts, while it is in presence. This (in my apprehension) is as much to true honour, as in Demosthenes opinion pronuntiation was to true eloquence. Let them, that will dote upon their worldly greatnes, as the Peacoke is in love with his owne feathers. It is true honor to be honourable in his sight, who only is worthy of honor; and yet graciously vouchsafeth to give and to command that honour bee given to his faithfull servants. This is the foundation of your Lordships honour in my heart; and upon this ground will I daily offer up my poore prayers to God for your good Lordship, your noble and truly vertuous
Lady

Dedicatorie.

*Lady, and hopefull ofspring,
that it would please him to
shower down every day more
& more the comfortable dew
of his grace and blessing upon
every one of you, to the in-
crease of all honour in this
life, and happines in the life
to come, through Iesus Christ
our Lord :*

In whom I shall ever bee
at your Lordships ser-
vice to be commanded

ANTHONY WOTTON.

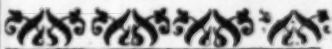
Tower-hill May 3. 1624.

77

T.H.



Ron
all
bele
mis
prin
del
is a
stea
pai
dou
ret
(su
litt
pist
obe



TO
THE CHRISTIAN
READER.

THE Councell of
Trent confirmed
by the Pope, is the
chiefe Oracle of
the Church of
Rome : from it shee receives
all doctrines necessary to bee
beleaved unto salvation ; Ro-
mish Catholikes hold it for a
principle, that whatsoever is
delivered therein for doctrine,
is an article of faith, and must
steadfastly bee beleaved upon
paine of damnation : hee that
doth not, is pronounced an He-
reticke, and is made liable to a
(supposed) heauey curse. What
little reason there is that Pa-
pists should yeeld such blinde
obedience to the Canons of
As that

The Epistle

that Councell, may appeare by a plaine (but true) testimonie which was given thereof by a Bishop, a member of that Church and Councell, who was present thereat; This testimony I have thought good to prefixe to this my Treatise, because in it I dispute against the doctrine of faith delivered in the said Councell.

*Quinque
ecclesia, is
a citry in
Hungarie,
called in
the German
Fünfkir-
chen in Tur-
kish Peri-
chen or
Pertschen.*

Andreas Dudithius Bishop of *Quinqueecclesia*, and Embassadour in the Councell of Trent for *Maximilian* the second Emperour: in an Epistle to the said Emperour, (wherein hee delivereth his judgement about granting the Cup to the Laity, and the marriage of Priests,) writes thus of the Councell of Trent.

What

To the Reader.

VVhat good could bee
done in that Councell
where voyces were taken by num-
ber, not by weight? If argument,
if reason might have prevailed,
if we had had some and those not
many to take part with us, though
wee should have beene but a few:
yet had we overthrowne the great
forces of our adversaries: but
when al stood upon number, wher-
in wee were much inferiour, wee
could not get the better, though
our cause were the better. The
Pope was able to set an hundreth
of his against every one of ours:
& if an hundreth were not suffici-
ent, he could upon a suddaine have
created a thousand to succour the
that are ready to faint & perish.
Therefore we might see every day
hungry & needie Bishops, & those
for the most part bearded yonkers
and wastfully ryotous, come in
flocks to Trent, hired to give their
voyces according to the Popes,
humour

The Epistle

humour unlearned indeed and foolish, but of good use to him for their audaciousnesse and impudentie. When these fellows were joyned to the Pops old flatterers, then iniquitie got the upper hand and triumphed: neither could any thing be decreed but according to their liking, who thought it the highest point of religion to defend the power and ryot of the Pope. There was in the Councell a grave and learned man who could not endure this indignity; but the Councell by terrour threatening and bayting him as one that was no good Catholike, drew him to yeeld to that which hee did no way like of. In a word, things were brought to that passe by their dishonesty who came thither prepared and made for the nonce, that it seemed to bee a Councell not of Bishops, but of puppets: not of men, but of images, who (as it is reported of Dædalus Statues) were moved not by
their

to the Reader.

their owne but by other mens nerves and muscles. These hireling Bishops most of them were like country Bagpipes, which must have breath blowne into them before they can sound. The holy Ghost had nothing to doe with that Conventicle, all things were argued by humane policie, which was wholly employed in maintaining the immoderate, and indeede most shamelesse Lordship and Domination of the Popes. From thence were answers looked and wayted for, as it were from the Oracles of Delphos or Dodona: from thence the holy Ghost, who (as they brag) is President of their Councell, was sent shut up in the carriers budgets & packes, who (a thing worthy to be laught at) when the waters were up as it falles out many times was faine to stay till they were downe againe before hee could repaire to the Councell. By this it came

The Epistle

to passe that the Spirit was not
carried upon the waters as in Ge-
nesis, but along besids the waters.
O monstrous and incredible mad-
nesse ! Nothing that the Bishops
as it were the Bodie of the
Church resolved of, could be of a-
ny force, unlesse it came first from
the Pope as the head of the bodie.

*Epigramma G. B. de Roma
& papa.*

Non ego Romulea miror quod
Pastor in urbe
Sceptra gerat, Pastor conditor
urbis erat,
Quumque lupz gentis nutritus
lacte sit Autor,
Non ego Romulea miror in ur-
be lupos.
Hæc tantum superat nostrum
admiratio captum,
Quomodo securum præstet o-
vile lupo.

The

To the Reader.

The same translated.

*It is not strange a Shepheard
raignes in Rome,
For he that built it, was a Shep-
heards Groome.
Nor is it strange that wolves in
Rome abound,
Hee suckt a Wolfe, that did the
citie found.
But this is strange, and farre
above my skill,
How Wolves should keepe the
flocke secure from ill.*

CHAR.



I
face
ter
tise



tion
also
and
take
have
selfe
the
I ha
the



CHAP. I.

Declaring by way of Preface to the Reader, the matter and manner of this Treatise.



Good and care-
full Phisition,
doth not onely
prepare his po-
tion according to Art, but
also, if neede be perswade
and intreate his patient to
take it. This example I
have propounded to my
selfe in this Treatise. In
the former part whereof,
I have faithfully, and with
the best skill I could use,
pro-

provided such a medicine, as in it selfe is not unfit, and (I hope) by the mercifull blessing of God, shall bee made effectuell, to bring that to passe which is intended. My charge in this ministring is, rather a care to prevent what may happen, then a cure to remedy what hath happened. For the Papists, who are already fallen into sicknesse, not onely like melancholike men, refuse all meanes of cure, upon conceite that they neede it not, but also like *Ulysses* companions, have their eares stopped with the wax of prejudice, and their eyes sealed with blind obedience, that they can neither
heare

heare nor see in what case they are. I must therefore bee content to let the mole thinke, that no creature can see better then she, and apply my waters and powder to their eyes, who are rather weake sighted, then starke blind.

To you then I addresse my speech (beloved Christians) who see the truth, as he that had newly recovered his sight, did judge of men: hee was able to perceive they were men, but they seemed to him to be as high as trees: so that hee saw what they were, but could not discern their true proportion. So farreth it with a great part of those, who professe the Reli-

Iosa. 7. 7.

Religion of God maintained in the Church of *England*: they have a strong perswasion that poperie is to be detested, but they see not cleerely what it is that maketh it detestable. *Iosuah* and the people of *Israel* perceived that the Lord was offended with them, but could not finde out *Achan* that had provoked his displeasure. Behold, by Gods gracious assistance I have found him out, attached, indited, and brought him to the barre, that all men may see the Babylonish stuffe which he hath conveyed into the campe of the living God, and hidden there in such sort, that he hath notwithstanding

standing a long time beene taken for a true *Israelite*. Oh that it would please the Lord God, who onely can work wonders, to give him an heart and tongue to glorifie the Lord Iesus by confessing of his theft, and restoring him his honour: whereof under a colour of doing him service, he hath traiterously robbed him.

The prooffe of this treason I leave to the insuing disputation and discourse, with hope that I shal thereby through Gods blessing) both inlighten the understanding, and inflame the affection with detestation of popish errors. It remaines, that (as briefly as I can) I give an account of the

the course I have taken in debating so weighty a matter. I have herein gone a little out of the common high-way, into the by path of Schoole-learning : into which I either slipped, or thrust my selfe, partly of choise, and partly of necessitie; Of choise, because this kinde of writing in matters of this nature doth best content me; Of necessitie, because I was affraide, least in so wide a sea I might lose my selfe, and either overshoot my port, or fall short of it.

4

But why should I delight in such thornie and unbeaten waies? Daily experience shewes how hard a thing

fr

this
of li
I w
stud
The
disc
men
the
nor
wor
the
must
der v
there
liver
proo
derta
not a
point
then
streig
men
nesse

thing it is to give a reason
of liking, and misliking. All
I will say is this. It is in
studies as in apparrell.
There are that think large
discourses like loose gar-
ments, and regard neither
the finenesse of the stuffe,
nor the neatnesse of the
worke-man-ship, but only
the fitnesse for the body it
must serve. These consi-
der what aptnes and force
there is in that which is de-
livered, to manifest and
proove that which is vn-
dertaken. Other some can-
not abide to be kept to the
point in question, no more
then to bee pinioned in a
streight doublet; these
men seeme to love dainti-
nesse and easinesse more
then

then warmth and lasting: so that, which they reade or write, please for the present, they care not greatly whether it bee little or much to purpose. Both nature and education have bred in mee another humor, that I had rather read or write that which may truely informe my understanding, than that which may tickle my affection. In these things I conceive the Heathen said well, that Nature is the best guide. For hee that setteth himselfe to that, to which hee hath no fitnesse by nature: doth like him that swimmeth against the streame, who being not able to hold out, is either driven backe

or

or drowned.

What meaneth all this?
may some man say. No-
thing else but this, that I
may the easier by excused
for following that course,
to which I finde my selfe
inclined, rather then that,
which of it selfe might
procure better liking. And
this I trust, I shall the soo-
ner obtaine by signifyng,
that my breeding streng-
thened my inclination. For
it pleased God, that at my
first comming to *Cam-*
bridge, I should bee entred
into the Kings-colledge,
by that worthy and lear-
ned gentleman Sir *William*
Temple, who in his *Logicke*
readings, alwaies laboured
more to fitt us, for the true

B

use

5

Wotton, A.

26006

use of that Art, then for vaine and idle speculations, and earnest wranglings about trifles of no profit nor certainty. Thus have you the reason of my choyse: may it please you to take knowledge also of the necessity of this course.

6

Custome is said to be another nature; and is commonly called a tyrant: because many times it inforceth a man to that of which in his owne disposition he hath no manner of liking. As I was brought up rather to the profitable use then vaine ostentation of that noble Art of *Logicke*: so (as new vessels doe) keeping a tang of the first liquor, wherewith I was
seasoned

seasoned, I applyed my
selfe in the reading of Phi-
losophy, History, Orato-
ry, Poetry, to make use of
that Instrument of instru-
ments as (*Aristotle*) calleth
it, in every peece of work I
undertook. By this meanes
it came to passe that I be-
gan to thinke, (as men
commonly doe account
highly of that, wherewith
they are most in love) that
Logicke was if not the one-
ly, yet the principall Art,
for the obtaining of true
knowledge in any kind of
learning whatsoever. If I
lighted in reading upon a-
ny thing that was hard,
that I seemed to bee in a
Labyrinth, *Logicke* was
like *Ariadnes* clew of

Exod. 21.
6.

thrid, to guid me in it and to bring me out of it. Was I desirous in any exercise of learning to take the right course in speaking or writing? *Logicke*, like *Mercurius Statue* poynted mee out the way, and shewed mee all the turnings and windings in it. To conclud, my continuall practise in this Art, hath given it such power over me, that with the Hebrew servant, my eare is fast nayled to the doore post, so that I can neither stirre from it, nor willingly heare any sound without, that may draw mee from thinking on it. This is the first degree of necessity by which I am bound to this kind of writing. The

stre
we
fir
faul
to n
siti
self
judg
inde
ness
must
fesse
such
ding
judg
my f
stand
at a
Wha
case,
as to
am in

The other is greater and
streighter. And therein, as
wee are all ready, like our
first parents to excuse our
faults, I have a good minde
to make a vertue of neces-
sitie, by perswading my
selfe, that doe that out of
judgement, which doe
indeed to helpe my weake-
nesse, in judging. For I
must and doe freely con-
fesse, that I have neither
such quicknes in apprehen-
ding, nor such sharpnes in
judging, but that I finde
my selfe many times at a
stand in understanding, and
at a losse in resolving.
What helpe have I in this
case, but to flee to *Logicke*
as to an Oracle? By that I
am instructed to take the

7

frame in sunder, to view every part by it selfe; to trie how every tenant and mortuis is fitted each to other, which principals are too weake, which peeces are too long, which too short, whether they will serve in that building or no: if they will, how they must be ordered. If any man bee able without this labour, at the first sight of a building, to say al is right and well, I would intreate him to beare with my slownesse and backwardnes, vpon promise, that I wil not repine at his quicknes and forwardnes.

8

As for them that thinke I trouble my selfe more then needeth by taking this

this paines, I hope they are not like him in *Seneca* (as I remember *Mendyrides*) who would yawne and stretch, when he saw another man labour, as if hee had beene wearied therewith himselfe. Long experience above 40. yeare, hath made me fearefull & suspicious. I have many times perswaded my selfe of the strength and goodnes of an argument, which upon triall I have found to be weake & naught. Many times I have thought I understood a thing at the first reading very fully, wherein upon the review I perceived I was deceived, in this disputation it had not been possible for me to have dis-

cerned the weakenes & sophistry of the Papists arguments, if I had not brought them to the beame, and weighed them parcell by parcell as I have done. But if I had now forborne to run this course, & written more plausibly to every mans apprehension, yet I must have beene faine to come to it hereafter, whensoever the adversaries shal assay to make good their arguments against my answers. If this course be followed in examining Popish books we shal save them & ourselves a greatdeale of labour: for they wil be afraid to come to such a trial as wil not suffer the to run the wild goose chase, but will tether them

fr
the
wit
wer
circ
shal
bra
brou
in a
ther
answ
be c
But
hard
derst
bee a
stran
use to
not a
conce
swer
the p
they
a few

them, that they shalbe kept within compas as if they were conjured within a circle ; By this sifting wee shal sever the flower frō the bran, that a bushell will be brought within a pēck: that in a booke of 20. sheetes, there wil be no more to be answered, then may well be contained in five or sixe.

9

But this course wil be too hard for ordinary mens understanding: it wil, till they bee acquainted with all, as strange things commonly use to be: perhaps they wil not at the first bee able to conceive fully of every answer : if they wil but take the paines to pause upon it, they may learne more by a few lines often read, than

B 5

by

notton, A.

26006

by a great many once posted over; besides if they understand not all: yet I dare undertake, they shall by this course understand more, and more certainly in reading three leaves, then by running over thirteene in a loose discourse. Logicke (beloved,) is nothing else but the perfection of reason: it is not a devise of Schollers, but a plant of nature: every man useth it daily in his speaking or writing: the termes are unknowne; so are the termes of warre, of Navigation, of husbandry, and of the meanest trade and occupation: till they be knowne, they are hard, when they are knowne easie.

case. If I might finde so much favour with you, as to get you to make a triall, I make no doubt but this course would soone have entertainment, and your knowledge thereby grow beyond your expectation.

At the least, let mee crave and obtaine pardon of you for making so bold with you, in a matter (as I take it) so fit and needfull. I hope it shall not fall out with us (reverend fathers and brethren in the ministrie) as it did with *Aristotle* and *Isocrates*. They were both *Platoes* Schollers ; but followed divers professions: the one giving himselfe to Philosophie, the other to Oratorie :
each

each of them was so carried away with the pleasure he took in his own course, that he wholly despised the other. As it becommeth mee, I leave every one to his owne judgement and practise, desiring to be directed and advised by any man, that can and will doe it. At some of you I wonder with delight, other I commend: there is none but I excuse, as I desire to be excused my selfe. Great wits may make a shift without artificial Logicke: ordinary men shall finde extraordinary helpe by it. The Lord in mercie so direct us all, that wee may seeke and procure by his blessing, the manifesting
and

and
tru
nar
Ch
stin
Lon

Of the
to

Theld
mon-
a civi
count
woul
forme
part
joyne
aloofe

and maintaining of his truth, to the glory of his name, the good of his Church, and our everlasting salvation in Iesus our Lord.

CHAP. II.

*Of the state of the question to
to be disputed.*

THe Heathen taught by *Plato*, alwayes held them for bad common-wealths men, who in a civill broile, when their country was in an uproare, would not labour to informethemselves whether part had the right, and joyne with them, but keep aloofe from both, that they

they might strike in with the conquerour to their most advantage. And what kinde of Christians shall we account those men, that seeing all on fire ever since they were borne about matter of Religion, have not all their life resolved what is true, what false, but are still to make their choise when they are nearer their buriall then their baptisme? May wee not justly ranke them with those lukewarme *Laodiceans*, that were neither hot nor cold, fish nor flesh? And may not they certainly looke for the event which our Lord Iesus threatneth, that hee will spue them out of his mouth?

Revel. 3.
15, 16.

1. Reg. 18.
23.

mouth? It is high time therefore for all men to resolve themselves, whether they will follow God or *Baal*, Christ or Antichrist, and not to continue halting betwixt two opinions.

I cannot reasonably conceive whence this want of resolution should proceed, in them that are not desperately carelesse, or prophanely politicke, but onely from ignorance, of the necessity of being separated from the Church of *Rome*. The clouds of this ignorance I desire and purpose to scatter by the light of truth, that all men, which will not shut their eyes against the beames thereof, may see both the way

way wherein they are, and the place it leades them too. Now, to the end I may the better understand my selfe, and bee understood by them that seeke for resolution, if they doubt, or confirmation if they bee resolved; I will labour to speake as plaine as the matter will give mee leave to doe, desiring to have that I delivered rather judged of, then wondered at. And because we are accused by the Church of *Rome* sometimes of heresie, sometimes of schisme, I will apply my disputation and discourse to the justifying of our forefathers in separating from the popish religion, and
our

from

our
thatW
proc
y, I
to b
termEv
paine
fuse
of RoTh
tence
to be
The
of Ro
The
upon
Thes
sever
ing th
fusall

our selves in continuing that separation.

Wherefore that we may proceed orderly & plainly, I propound the matter to bee disputed in these termes.

Every man is bound upon paine of damnation, to refuse the faith of the Church of Rome.

This proposition or sentence hath two things in it to bee proved ; The 1. The faith of the Church of *Rome* is to bee refused. The 2. It is to bee refused upon paine of damnation. These two I will handle severally. First, by shewing the necessitie of that refusal; Secondly, by setting

ting out the penaltie if that faith bee not refused. And that nothing may bee wanting, which may helpe the simplest to conceive and judge aright of that which shall be spoken, (before I come to debate the point) I will declare the meaning of the termes in which I have delivered it, as shortly as I can with plainenesse.

- 4 By the faith of the Church of *Rome*, I meane the Doctrine of the said Church delivered by it in certaine Articles, propositions, or sentences, to bee beleevved by all men that desire to be saved as matters revealed by God
to

to t
faith
divi
For
deed
ny
whic
it w
med
by t
tire
are a
fame
ing a
ved u
groun
is the
and a
alike
fame
if they
this is

to that end. This their
faith I consider, as one in-
dividuall or singular thing.
For although it may in-
deede be divided into ma-
ny severall Articles, of
which it consists, and is as
it were compacted or fra-
med, yet it is conceived
by themselves as one in-
tire body: because they
are all knit together by the
same bond, namely by be-
ing assented to, or belee-
ved upon one and the same
ground or reason, which
is the spirit of that body:
and are all to bee received
alike under paine of the
same *Anathema* or curse,
if they be not received: and
this is especially to be ob-
served,

served, as the maine point in this inquirie.

*Mr. Fisher.
Treatise of
faith, under
the name of
A.D.*

That the faith of the Church of *Rome* is so to be conceived of, it appeareth manifestly by Maister *Fisher* the Iesuites treatise of Faith, under the name *A.D.* wherein the whole fourth chapter is spent to shew that Faith must bee intire. *Faith* (saith hee) must bee intire, whole and sound in all points: and it is not sufficient to beleeve steadfastly some points, misbeleeving, or not beleeving obstinately other some, or any one. The reason thereof followes a little after, where he saith, that Not to beleeve any one point whatsoever, which God by revealing

from
ling
true,
he ha
leeve
ble;
jury
great
To th
the t
Spala
of fa
Chur
and t
be den
By
that v
memb
Rome
and re
least p
Image
Goun
greater

ling it, doth testifie to bee true, & which by his Church he hath commanded us to beleeve, must needs be damnable; as beeing a notable injury to Gods verity, and a great disobedience to his wil.

To the same purpose writs the titular Archbishop of Spalato, that *All Articles of faith determined by the Church are fundamentall, and that none of them may be denied without heresie.*

Spalato con-
sil. vedit.
pag. 20.

6

By this it comes to passe that whosoever is a true member of the Church of Rome, must as steadfastly and resolutely beleeve the least point of reliques, and Images delivered by the Gouncell of Trent, as the greatest mysteries of the God.

Wotton, A.

26006

God-head, the Trinity, the Redemption of the world by the Lord Iesus, & that if hee denie any of the former, he is no lesse an hereticke, then if hee did refuse to beleeve any of the latter yea, though he beleeve all they propound to be beleeved, save some one, he is for want of beleeving that one, (if hee know the Church propounds it to be beleeved) a miscreant, and mis-beleever; the reason of this is, that if the Church may erre in one thing, it may erre in an other, and so can be no sure foundation of faith.

7

But what is it to refuse the faith of the Church of *Rome*? surely nothing else, but

fr

but
the
the
true
false
very
of all
cord
posit
& w
the
great
truely
in al
them
may
ceive
it is de
one en
tie, re
bee ac
men t
So th

but not to acknowledge the doctrine delivered by the Church of *Rome* to be true: but to abhorre it as false; I speake not of every particular point, but of all joyntly together, according to my former exposition. For I doe freely & willingly confesse, that the Papists hold many great mysteries of divinitie truely and soundly, wherein also wee agree with them; but yet I say, wee may not at any hand receive their faith for true, as it is delivered by them for one entire bodie of divinitie, revealed by God, to bee acknowledged by all men that will bee saved. So then to refuse the faith
of

of the Church of *Rome*, is not to beleeve that it is true: or to beleeve that it is false; and this I say is required of every man upon paine of damnation. The exposition of the second point, upon paine of damnation, I referre to the place where it is to be handled, after I have dispatched that which is first to be debated.

CHAP. III.

Of the Authors that have formerly held the proposition handled in this Treatise.

I Here are not a few that look more after the

ma
ter
wh
wh
fore
my c
shou
dice
for,
you
thew,
tend b
sistanc
concei
but a n
solved
by mor
worthie
and nati
Amor
first in c
was that
Jewel, Bi

man, then after the matter, and enquire rather who is the writer, then what is written. Therefore least the meannesse of my condition and abilities, should bring some prejudice to the truth I search for, give me leave I pray you in the first place to shew, that the point I intend by Gods gracious assistance to prove, is no new conceit or devise of mine, but a matter advisedly resolved of, and set downe by more then one of the worthies of our Church and nation.

Amongst whom, the first in time and authority was that rare and precious Jewel, Bishop of Salisburie.

C

They

B. Jewel
des. apol.
parto F. cap.
22. diuis. 1.

They have no cause (saith he of the Papists) to complaine of our departing, and to call us againe to bee fellowes and friends with them: If wee should content our selves to turne to the Pope, and to his errors, it should bee a very dangerous matter both to kindle Gods wrath against us, and to clogge and condemne our soules for ever.

cap. 20. di.
vis. 2.

And in another place he speakes thus to the same purpose. As for us, wee have not fallen from the Bishop of Rome upon my matter of worldly respect: but so the case stood, that unlesse we left him, wee could not come to Christ.

D. Reynolds

Dr. Reynolds, another shining light of the Vniuersity

firi
the
ma
upo
han
No
J
life,
sake.
Of
Dr.
his le
respe
ment,
ved
Christ
Eng. V
the Ch
forsake
to be s
after he
can be n
in the C

sitie of *Oxford*, shewes us the same truth in another manner; viz. in his verses upon the third conclusion, handled in the Schooles Novemb. 3. 1579.

If that yee seeke eternall life, see that you Rome forsake.

Of the same minde was Dr. *Whitaker*, a man for his learning, whether wee respect reading or judgement, knowne and approved of the Churches of Christ, especially this of Eng. We say, (saith he) that the Church of Rome must be forsaken of al men that desire to be saved. And a little after he addes, that There can be no salvation hoped for in the Church of Rome.

*D. Whitaker
de Eccles.
quest. 6. c. 1.*

*M. Perkins
Reformed
Cath. in
the prolog.
scilicet. Thus
then.*

Lastly, Mr. Perkins, in knowledge and zeale a worthy Scholler of so excellent a Master, treading in his footsteps concludes: that *All those that will be saved, must depart and separate themselves from the faith and religion of the present Church of Rome.*

We have seene the judgement of these learned and reverend Divines, and therein the consent of both the Vniversities *Cambridge & Oxford*; for their books, especially the three last, were allowed for printing by the principall Dōctors of the severall Vniversities then resident in them; neither is it to bee taken for the judgement of the Vni-
versi.

from
ver
of t
appe
con
time
ting
ned
after
prop
rend
the C
justif
that
diver
med
Scho
ratifi
Whit
lectur
last
Mr.
rie on
in pri

versities onely : But also of the whole Church : as appeareth evidently by the continuance of it from time to time, in the writings of these famous learned men successively one after another. It was first propounded by that reverend Father in defence of the Church of *England*, to justifie our departure from that strumpet of *Babylon*; divers yeares after proclaimed openly in the publike Schooles by *Dr. Reynolds*; ratified afterwards by *Dr. Whitaker* in his publike lectures of Divinitie; and last of all confirmed by *Mr. Perkins*: and by everie one of these published in print, with the approba-

tion of our Church and State.

And this (to say the truth) hath alwaies beene the judgement and practise of the Churches of God in al Protestant Countries, ever since the last birth and infancy of reformation in this age, for the space of more then an hundred yeares; for what else hath beene aymed at in so many writings and disputations of Protestants, but the justifying of our departure from the Synagogue of Rome. Not of a bodily departure (saith Mr. Perkins) in respect of cohabitation and presence, but of a spirituall separation in respect of faith and religion. It cannot then reasona-

*Reform. Ca-
thol. in Pro-
leg.*

reasonably be denyed or doubted, but that our Church generally, holds separation frō the Church of *Rome* to be a matter of great consequence, yea of absolute necessitie: especially if we remember, that every Parish throughout the whole Land is enjoined to have the Booke of Bishop *Jewel*, with the rest of his workes in their severall Churches, for all men to read, and that they were all new printed to that end.

CHAP. IIII.

*Wherein the necessitie of
separating is proved.*

YOU see from whom I
take the point that I
have undertaken to main-
taine: from the same men
will I fetch the grounds of
my disputation. What is
the reason by which these
worthy, learned, and god-
ly divines did justify the
separation of our Church,
and her continuing separa-
ted from the Romish faith?
Let us heare themselves
speake: *Wee have departed
from that Church* (saith the
reverend Father B. Jewel)
whose errors were proved
and

B. Jewell
Def. apol.
pag. 4 cap.
11. divis. 1.

and made manifest to the world, which Church also had alreadie departed from Gods word: and yet we have not departed so much from it selfe, as from the errors thereof. What errors? They are generally implied in these words of his: chap. 10. divis. 1. Ignorance, error, superstition, idolatrie, mens inventions, and the same commonly disagreeing with the holy Scriptures. And againe: These men have broken in peeces all the pipes and conduites: they have stopped all the springs, and choaked up the fountaine of living water with dirt and mire. And againe: We have renounced that Church where.

Apol. p. 5.
cap. 13.
divis. 1.

cap. 15. di-
vis. 2. Apol.

part 6 cap.
22. divis 2.

Bilson Di-
alogue part
3.

2

in we could neither have the
word of God sincerely taught,
nor the Sacraments rightly
administred, nor the name
of God duely called upon: and
wherein was nothing able to
stay any wise man, or one that
hath consideration of his
owne safetie. To conclude,
wee have departed from him
(saith that learned B. of the
Pope) who hath utterly for-
saken the Catholike faith.
For (as Dr. Bilson saith
most truely) No Article
of the Church of Rome,
wherein wee dissent from
them is Catholike.

D. Reynolds speakes not
so plaine, yet gives us suf-
ficiently to understand,
that hee therefore con-
cluded the Church of
Rome

R
be
me
C
fai
thu
of
wit
hin
life
aca
pray
lenc
past
our
ven
who
purg
mors
An
fixe
thus
of the

Rome was to bee forsaken, because shee was no sound member of the Catholick Church, nor held the right faith. Her unsoundnes he thus sets out. *The Church of Rome is not distempered with a little ague, such as hindreth not the function of life greatly; but is sicke of a canker, or rather of a leprosy, or rather of a pestilence, insomuch that shee is past hope of recovery, unlesse our saviour Christ the heavenly physitian doe give her wholesome medicines to purge her of pernicious humors.* Conclus. 5.

And in his preface to his sixe conclusions he writes thus *Sith in the fellowship of the Church of Rome it was*

Reynolds
conclus. 5.

In Preface,
at the 6.
conclusion.

not

Wotton, A.

not lawfull for us, either to serve God with a holy worship, or to beleevve God with a holy faith, as God hath commanded: sith the Church of Rome being taken with contagious diseases and a frensie, did put her Counsellors to the fire, friends to the sword, brethren to cruell death, and stained the faith of Christ with reproaches, creatures with the Lords honour, Gods service with Idolatry: wee went away from Papists, not willingly as from men, not unwillingly as from heretickes. But D. Whitaker, and M. Perkins are most plaine. We affirme (saith D. Whitaker) that the Church of Rome is to be shunned of all men, and that

Whitaker
de eccles.
contro. 2.
quest. 6 c. 1.

no

no salvation is to bee hoped
for in it; yea wee say it is to
be condemned as a deepe pit
of heresie and errour.

Mr. Perkins avoucheth
our departure for the same
reason. The cause of this se-
paration lyeth in the Church
of Rome, namely the cup of
abomination in the whores
hand, which is their hareticall
and schismaticall reli-
gion.

Perkins in
prolog.
Refor. Ca-
tho.

Vpon this foundation of
these learned men, I set
this frame of disputation.

3.

Every erroneous faith is
to be refused.

The faith of the Church of
Rome is an erroneous faith.

Therefore the faith of the
Church of Rome is to bee re-
fused.

Can.

Wotton, A.

Iude v. 3.

Can there bee any question made of the first part or proposition of this reason, when the holy Apostle Saint *Iude* exhorts all men without exception of person, time or matter, *to strive for the faith delivered to the saints?* But how strive wee for that faith which is the revealed truth of God, if we can be content to beleeve errors which are against the truth? Yea, what doe wee else by holding errors for truth, but adde to the divine revelation given by the Lord God himselfe, contrary to his charge? Deut. 1. 2. *You shall put nothing to the word that I command you.*

Deut. 4. 2.

4

The second part which

we

wee call the assumption or minor, is that wherein all the doubt lieth: for what is the Church of *Rome* the worse, for granting that an erroneous faith is to be refused, unles their faith can be proved erroneous? And whereas I say in my question and disputation erroneous, rather then hereticall, I doe it of purpose, because I would shunne all needlesse wrangling about the word: for it seemes to many somewhat doubtfull what is properly to be called heresy; For my part I cannot see that any false proposition delivered for an Article of faith, can be lesse then heresie: I doubt not but a man may thinke some.

something to be true which is false, and be no heretick: but he that shall obstinately hold such a point for an Article of faith, necessarily to bee beleevved by all men upon paine of damnation, cannot for ought I see, be freed from heresie. As for the errours of the Papists, Dr. *Reynolds*, Dr. *Whitakers*, and Mr. *Perkins*, (as wee have seene,) make no doubt to call them heresies.

5 Now that wee may the better understand whether the faith of the Church of *Rome* bee erroneous or no; wee must enquire how the truth and fallenesse of faith is to be discerned: which we cannot doe either bet-

ter

from

ter
con
cle
enjo
agre
stim
poin
divi
thin
Ar
and
squa
who
in a
that
and
crip
hoo
war
of
false
ring
Goo

ter or otherwise, then by considering how the Article of faith, or proposition enjoined to bee beleaved, agreeth with the divine testimonie concerning that point or Article. For the divine testimonie is the thing or rule, to which the Article must bee applyed, and by which it must bee squared; so that if it agree wholly with it, it is true: if in any part it differ from that testimony, it is false and erroneous. This description of error & falsehood in matters of faith, is warranted by the Counsel of Trent, where they make falsehood consist in differing from the word of God: and *that which differs*

sess. 14. cap. 8. Decret de necessitate satisfactionis, Decret. de sacramentis c. 6.

fers from the institution of Christ, is called an humane tradition, and therefore is erroneous.

6

According to this declaration of a false & erroneous faith, I proceede now to shew that the faith of the Church of Rome is false and erroneous.

That faith which hath a false & erroneous foundation, is false & erroneous.

Wherein first I take it for grāted, that faith must have an extrinsecall foundation out of the things themselves which are to be beleeyed. This outward & extrinsecall foundation is the credit and authority of him, that delivereth those things for true, and requires assent
or

or ageement to them.

Secondly, I hold it for certaine, and agreed upon by all, that faith is true or false, according to the foundation whereon it stands: as the divine testimonie begets a divine faith, an humane testimonie breeds an humane, which may thus appeare. What makes the faith of the ancient heathen, and the now heathenish Turks, and all sorts of Infidels, who beleeve that there is but one God, to bee humane false and erroneous; and the faith of Christians concerning the same point, to be divine and true: but the diverse foundations of these faiths, the former depending

pending upon the conie-
ctures and testimonies of
men: the other arising out
of the witness of God him-
selfe? To come neerer
home; why doe the Pa-
pists denie that wee are of
their faith, although they
confesse we hold the very
same Articles of the Creed
that they professe, and a-
gree with them in most
points of religion: but for
that we have not the same
foundation of our faith,
which they have of theirs?
It is then the goodnesse or
badnesse of the foundation
that makes the faith good
or bad: so that where the
foundation is false, the
faith whatsoever it be can-
not be true.

The

The proposition thus
proved, I will adde the
assumption to it: The
foundation of the faith of
the Church of Rome is
false and erroneous: For the
foundation of their faith, is
the authority of the Pastors
of their Church, as it is ma-
nifest by the Councell of
Trent: *It is the office of the
Church (saith the Council)
to give sentence of the true
meaning and sense of the
Scriptures.* Now by the
Church, they meane the
Pastours of the Church, as
their continuall practise
declareth, no man being
suffered to give a voyce in
any Councell, but their
Bishops, whom onely they
hold to be the Pastours of
the

7

*Sess. 4. De-
cret. de edit
scriptur. sess
prateria,*

Wotton, A.

the Church. By true sense and meaning they understand the doctrine of faith, which is nothing else but the Word of God, truly understood. By the Scriptures, they meane every particular place of Scripture; for, if they should meane some places onely, there could be no certainty in this their decree, unlesse they had determined, what particular places they are, whereof the Church may give sentence.

8

These things thus declared, I dispute thus:

They that have the office to determine which is the true faith, their authority is the foundation of Faith.

But

But the Church hath the office to determine which is the true faith : as it appeares by the words of the councill ere-while recited.

Therefore the authority of the Church is the foundation of their faith.

That the Church of Rome claimes this authority, it may further appeare by those titles which it usurpeth in the said Councell, that, *The Bishop of Rome is Gods Vicar on earth. The Church of Rome is the mother and mistris of all Churches.* Yea, every man may plainely see, that *Bellarmino* teacheth the same things of the Church of Rome. *The Church is the judge*

Sess. 6. de
reformat. c.
1. & Sess.
14 de pæ-
nitentia. c. 7.
Sess. 7. de
Baptism.
can. 3. &

*sess. 22. de
sacrificio
missæ. cap. 8
De verba des
lib. 3. cap. 3.
sess. Tota
igitur.
Cap. 5. Sess.
Ex his.*

*cap. 10. Sess.
Respond.
aliud est.*

judge of the true sense of
 the Scripture, and all con-
 troversies. By church, hee
 understands the Pope with
 a Counsell: and this, hee
 saith, is expressly to bee
 found in the Councell of
 Trent, *Sess. 4.* which is the
 place I alledged ere-while
 It is committed singularly
 to Peter and his successors,
 that they should teach all
 men what is to bee held con-
 cerning the doctrine of faith.
 For the expounding wher-
 of, hee saith a little after,
Sess. Si etiam; that, The
 Lord speakes of a singular of-
 fice of teaching the whole
 Church, by appointing and
 decreeing what is to bee be-
 lieved of all men. And a-
 gaine, hee saith, that The
 CONN.

Con-
 ecus
 com-
 Wh
 Iudg
 same
 fore
 ter t
 there
 A
 senten
 cessar
 To co
 the fa
 that,
 sure th
 in exp
 of faith
 that do
 doubt
 be so or
 This
 makes

Councells and Popes execute the office of a Iudge committed to them by God. What the Office of a Iudge is, hee shewes in the same place a few lines before: To explication after the manner of a Iudge, there is authority required: A Iudge delivereth his sentence, as a thing that necessarily must bee followed. To conclude, he tells us in the same tenth chapter, that, Christians, who are sure the Church cannot erre in expounding the doctrine of faith, are bound to receive that doctrine, and not to doubt whether those things be so or no.

This matter Bellarmine makes plaine to all men, by
D shewing

Seft. Septi-
mum argu-
mentum.

Cap. 10.
Self. Respon-
deo, Chris-
tus.

Self. Re-
spondeo, ad
hoc.

shewing the manner of this Office, in this sort: *The Scripture for it selfe needes not the witnesse of men, for it is most true in it selfe, whether it be understood, or not: but for our sake it needs the witnes of the Church, because otherwise wee are not certaine, what bookes are sacred and divine, nor what is the true and proper meaning.* In the same Chapter he gives us to understand, what manner of foundation the testimony of the Church is: *The word of God delivered by the Prophets and Apostles, is the first foundation of our faith, for, therefore we beleeve whatso- ever we beleeve, because God hath revealed it by his Pro- phets*

phets and Apostles. But wee adde, that besides this first foundation, there is another secondary foundation needfull, to wit, the testimonie of the Church: for, wee know not certainly what God hath revealed but by the testimony of the Church. Therefore our faith cleaveth to Christ, the first truth, revealing those mysteries, as to the first foundation: It cleaveth also to Peter, that is, to the Pope, propounding and expounding these mysteries, as to a secondary foundation. And to make the matter yet more plaine, he speakes thus in the same tenth chap. *Sect. Respondeo, verbum.* We are to know that a Proposition or Article of

D 2 faith

Sect. Respondeo, verbum.

motion, A.

faith is concluded in such a Syllogisme as this.

Whatsoever God hath revealed in the Scriptures is true.

But this God hath revealed in the Scriptures.

Therefore this is true.

Of the first of these Propositions no man makes any question.

The second is held for certaine truth amongst al Catholikes, for, it is grounded upon the testimony of the Church, that is the Councell, or the Pope. By which it appeares, how little M. Fisher understands the doctrine whereof he makes profession, or how unadvisedly he delivereth his opinion. For, whereas Bellarmine will have

have a two-fold foundation, primary, and secondary, Mr. Fisher will acknowledge but one, namely: the authority of God, speaking by the mouth of the Church: *Christian beleefe* (saith he) *ought onely to bee grounded upon the authority of God, speaking by the mouth of the Church.*

Wee have seene Bellarmine's opinion of this matter: which indeede agrees very well with the words of the Councell, where it challengeth the office of interpreting the Scriptures. For, in that clayme it presumes, that the divine truth is already revealed, and that it is the first foundation of our faith: to which

Treat. of
Faith in
the Preface.
Sect. of
which
point.

10

the office of the Church is added, which is but a secondary foundation. Now, by these places of the Councell, and *Bellarmino*, it is cleare, that;

The foundation of the Romish faith, is the authority of the Church.

This foundation of faith (say wee) is false and erroneous: That our Saviour Christ and his Prophets and Apostles are the foundation of faith, we beleeve and acknowledge, & in this we & they agree. That secondary foundation which lyeth in the authority and testimony of the Church, we refuse as false & naught, and in this lyeth the true difference betwixt us and them

them in this point : as besides other. Dr. *Whitaker* hath noted, and reverend B. *Jewel*. And this indeed is the maine reason why wee may not joyne with them.

If they demand of us, Why wee receive not this authority of the church, for a foundation of faith? We answer; Ecceause wee finde no commission in the word of God, wherby any such office is conveyed unto it. Neither deale we herein any otherwise then reason and law direct men to doe in the like case. For, is any man so destitute of reason, or so ignorant of the law, that hee would receive a man for L. Chancellour, L.

D 4 Trea-

De Scrip.
quest. 5. cap.
3.
Apol. part. 2
chap. 3. di.
vif. 2.

II

Motton, A.

Treasure, or Lord Chiefe Iustice, that were not able to shew any commission for the having and executing such an office? And shall wee in a businesse of such importance, that concerns our free-hold, not only for our present being of the church, but for our future becomming heires of glory in heaven, give credit to men upon their bare word, without sight of their cōmission? Wherefore doth our Lord and Saviour so often in the Scriptures, pleade his authority from God, warranted by the old Testament: and upbraid the Iewes with lightnesse and folly, for being ready to receive one

that should come in his owne name? If then the Papists would have us beleeve, that their Church is appointed to be a foundation, let them shew their warrant for it, and we will accept it, and build our faith upon it.

But wee looke that their commission should be very plaine & certaine, because it is of such a matter as no natural reason can conceive to be true. For who would imagine or beleeve that the Apostles who had a little before received full power of order and jurisdiction joyntly and equally with *Peter*, (as *Bellarmino* himselfe confesseth) should suddenly have their

12

De Rom.
Post. lib. 1.

cap. 12.
Sec. ut ap-
tem.